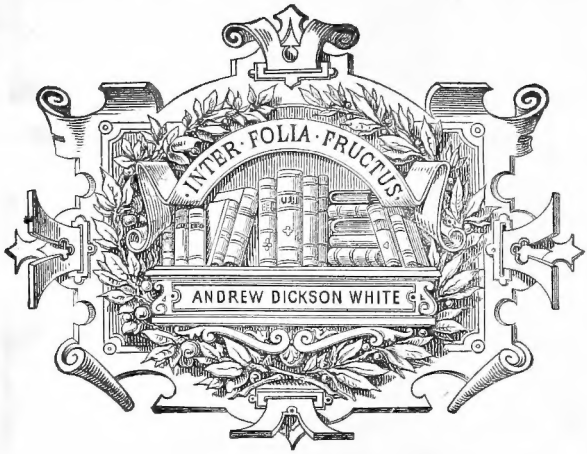



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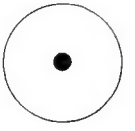
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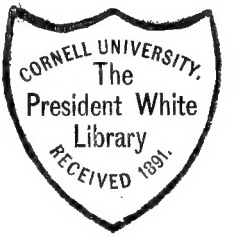
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INTRODUCTION

TO

BUDDHIST THEOLOGY.

I. The Buddhists designate God by the name of Budha, or Wisdom, and Adi-Budha, which means Ancient, or First Wisdom, literally Grandfather Wisdom, to indicate him as Eternity. He was before all, and is not created, but is the Creator. The names of Adi-Budha are innumerable, God is again defined as the Reason which is in the whole of things, as well as in every part. Mula-Prakriti, the Primordial Agent, is the Ennoia or Prudence of the Gnostics; Nous or Intellect, which is Indian Budhi or the Holy Spirit, otherwise called Mahat; and At-mah, the Mighty Breath, or the Ruach Aleim of the Kabbalists. It means The Spirit of the Almighty. (See Book of God, ii. 271, 427, 433; iii. 135, 320 (Book of Enoch, i. 59, 81.) The Valentinians, or Western Buddhists call God Buthos (the Abyss) and Propator, or First Father. (See Irenæus.) Simon Magus's Great Power of God (Acts, viii. 10) is synonymous with Hindu Sakti. But the former term was applied, it is thought, to either sex; whereas the other is restricted to females. (*Biblio Indic*, xvi. 55.) In the Pali, God is called Lok-utaro, signifying the Supreme of

the Universe. Scandinavian Lok is founded on this Buddha (with double *d*), who is the Messenger of God, signifies an Emanation from the One: the first Messenger of God was sometimes called Adi-Buddha. Yang means Father Uncreated, or God Eternal. The self-existent God, says one of their Puranas, is the sum of perfection, infinite, eternal, without members or passions; One with all things in the Spirit, separate from all things in the form; infiniformed and formless; the Essence of the Invisible and the Visible. (*Swayambhu Purana.*) Yin means Mother-created, or the Holy Spirit, the Everlasting of the Heavens. The Yin is an analogue of Indian Yoni and Yuno. In the Sadhaya Mala we read that Yoni, from which the universe was made manifest, is the Trikonagar Yantra; in the midst of that Trikona (triangle) is a point; from that point Adi Prajna (the First Emanation) revealed herself by her own will. In another of the sacred writings we read: On a lotos of precious stones, like a Moon-crescent, sits Prajna Paramita, the Universal Mother, or Spirit, who from unity became many-formed and many-named. She is also called Swabhava, which I think is Issabhava, or Issa-Nature. On the summit of Soomer is a lotos of precious stones, and above the lotos a moon-crescent upon which sits, supremely exalted, this Holy Virgin Essence, under the name of Vajra, or the Pure Maiden. Swabhava and Iswara are essentially One (AO), differing only in name. In infinity it is likened to the Ethereal Expanse; it is self-subsistent and self-sustained. The reader need not be reminded that this Moon-crescent is the universal symbol of the Virgin Mary throughout the papal world, as it is of the Female Power among the Illuminati of

Islam. So also is the lotos, or lily. One of the meanings of Paramita in Hindu is the arrival of the emancipated spirit on the utmost shore of beatitude; in other words, the attainment of the Beatific Vision, or absorption into the Ocean of Love, the Queen of Heaven. She is also known by another title—Amitabha, or the Immeasurably Splendid. She is called also Aditi, which means Father-Mother of the Gods. Radha, which is a Brahminical name for the Holy Spirit, is an analogue of Aditi; it means a Ray from God; she is called Ich' cha Sakti, the Will or Wisdom, or Word of the Deity, in which name the reader will recognise the Issa of the Apocalypse, as rendered in the Book of God.

2. Some have pretended that Yin means Mother Earth; and so they say Heaven and Earth made all things, which is a form of materialism; but the true Chinese Word for Mother Earth is Te-Mo, which many learned scholars have conjectured to be the original of the Greek De-Meter, Ge-Meter, and Da-Mater, just as the Etruscan Minerfa is undoubtedly the Semitic Mimra, or Word of God; so the Gothic Balder is Baal-Adr, the Lord of Fire. Note that in the Rig Veda we have the Mata Prithivi (Mother Nature), Pita Dyao (Father Heaven). The latter contains the perpetually recurring AO. The Chinese Buddhists call a nun Pekewne, which is the Sanscrit word Baginî, sister; and is the papal Beguine.

3. In alluding to these curious analogies between Asia and Europe in their myths, we find a singular proof of the way in which the Pauranik mythology of India crept into the later mythology of the Hellenians in the identity which has been proved to exist between Bala-Rama and

Hercules, and so many others of the Himmalayan and Olympic goddesses and gods. The Greek notices of Mathura on the Jumna and of the kingdom of the Suraseni and the Pandean country, evidence the prior currency of the traditions which constitute the argument of the Mahabharata, and which are certainly repeated in the Puranas relating to the Pandava and Yadava races, to Krishna and his co-temporary heroes, and to the dynasties of the solar and the lunar kings. The Pauranik identity of God and Nature penetrated Europe, and was part of the creed of the Platonists and the Christian Gnostics. Jesus founded many of his teachings on the express doctrines of the Third and Fourth Messengers—Fo* and Brigoo, and even uses their very words; and the Christian Ammonius in the second century copied the eremitical philosophy of Buddha and Brahma, teaching his disciples to extenuate by mortification and contemplation the bodily restraints upon the immortal spirit; so that even in this life they might enjoy communion with the Supreme Being, and ascend after death to the Universal Parent. (Mosheim, i. 173.) Spiritists, as I apprehend, hold the same doctrine, and are convinced that the more their Mediums are exempt from corporealities, the more refined and subtle will be the other-world manifestations which they receive. The fastings and mortifications to which the canonised priests and virgins of the Papal Church submitted themselves were

* Phut, according to Genesis x. 6; Phout, according to Josephus; and Phoud, according to the Seventy, the third son of Ham (that is, of the Sun, or of Aum, who is God), is the Hebrew form of Buddha and Foh. The tenth of Genesis is one of the most significant of the Jewish tracts, but it has been disguised considerably by its transcribers.

unquestionably one of the modes by which they attained the power of beholding visions; and we know that in the East asceticism in Spiritists is carried to an extreme. All these tenets originated in China with Fo. In the esoteric religion of the high Mohammedan doctors a curious record is preserved of their identity with the religion of Fo, as the Imaum Mahidi whom the Mussulmans expect in the present age to renovate Islâm is the Arimadeya and Baggava Matteio predicted by Fo, as coming for the same purpose. This Matteio, or Messenger, who was to appear in a future age, is the Comforter whom Jesus promised. The name comes from the Etruscan Matutinus, which is the title for the Messia, identifying him with the Arûn or Morning Star. In the language of Tibet, I-oannes, or Oannes, on which our John is founded, is Argiun. This, says Higgins, is Arun, Arjoon, the coadjutor of Cristna. So Aaron is the coadjutor of Amosis, and Ioannes the Baptist and Ioannes the Evangelist belong to Jesus, and the first precedes him like the Morning Star. Islâm means the religion of Issa and Aum.

4. God, according to the Buddhists, is Tri-Une—that is God, Spirit, Spirits. God made the Spirit first, when the Universe, or the All, consisted of Two—God and the Holy Spirit; after this Spirits were formed, when the Universe, or All, consisted of Three. But these three were one and the same essence. Afterwards this Tri-Une, or Tri-Sarana, was represented as God; the Holy Spirit: and the Messia, or Messenger; and upon this the notion of the Christian Trinity has been founded. Later still, they were worshipped as three Gods inferior in degree to the Supreme, but this never was true Buddhism.

5. In the plates given by Mr. Hodgson, explanatory of his sketch of Buddhism, from drawings copied from the statues in the temple of Maha Budha at Patan, in Nepal, three figures forming a Triad are placed on a level ; but Hodgson is mistaken in his notions regarding these figures. They are analogous to the Trimurti described in the Book of God, iii, 12, 404. The centre figure is Budha, or God ; Dharma,* on the right, is the Messianic Messenger : Singa, on the left, is the Cabiric. Dharma means the Fish ; Singa the Lion. In another, Dharma, representing the Holy Spirit, is in the centre ; Buddha, or the Messia of Peace, is on her right ; and Signa on her left. Mr. Hodgson remarks that the Bauddhas differ in the mode of classing the three persons. According to the Aishwarikas, the male Budha, the symbol of generative power, is the first member ; the female Dharma, the type of productive power, is the second ; and Sanga, their son, is the third, deriving his origin from the union of the essences of Budha and Dharma. In the triad of Swabharikas, the female Dharma (also called Prajna), the type of productive power, is the first member ; Upáya, or Buddha, the second ; and Sanga, the third.†

* In Dharma, the reader will, of course, recognise the original of Hermias and Hermes, the Messenger of Heaven. The difference of sex is of no import ; all the higher gods being biune. Dharma also means Truth. Hence we find the Messenger Jesus saying, I am the Way, and the Truth, and the Life (John xiv. 6.)

† In the transcendental and philosophic sense, says Hodgson, Budha means Mind, Dharma is Matter, and Sangha is the concretion of the two former in the sensible or phenomenal world, the multitudinous essence or Spirits. In a practical and religious sense, Buddha means the moral author of this religion, Dharma his law, and Sangha the congregation of the faithful. The truth is, these names have numerous meanings ; Hodgson was a very solemn trifler. He knew the anatomy of Buddhism, but never perceived its soul.

6. The collective name, continues M. Remusat, by which these three beings are commonly designated, is that of the Precious Ones, or Excellencies; "Paon," in Chinese; "Erdeni," in Mongol—an epithet vague enough to admit of various interpretations; but, in the Tibetan language, the term which it is agreed to render "God," is not that which denotes precious objects, as gold, pearls, and the like (as "Paon" in Chinese), but a compound of rare, precious, inestimable and superior, supreme, excellent. This term has evidently a sense far more elevated than the "deva" of the Hindoos, the "cha" of Tibet, the "tagri" of the Mongols, and the "tien" (heaven) of the Chinese. All these latter words apply to beings regarded as of quite a secondary rank—superior only to men, and in no way approximating to purified Intelligence, much less to the Absolute or Supreme Intelligence. The word "God," therefore, appears most proper to render the term emphatically; and it is worthy of remark that the Tibetans recognise a trinal unity; and that the Chinese Buddhists regard the three excellencies —God, the Law, and the Union—as consubstantial, "tung-ti;" and one nature in three substances, "Suy-yeu-san-te-sing-she-yih."

7. After remarking that the word by which the Tibetans express the name of the first term of the Triad, namely, "Sangs-ngyas," which has been commonly, though erroneously, taken for a transcript of "Sakia," implies (according to Schroter) pure intelligence, the holy, κατ' ἐξοχήν, Adi-Budha, or God, he continues: "I dwell upon this point, because it is the basis of the whole Samanæan theology, and has never yet been detected in the books of the Chinese. This is completely con-

firmed by what Mr. Hodgson has extracted from the Buddhist works at Katmandhu; whence it appears that there is no essential difference between the opinions of the sectaries of Nepaul, Tibet, and China, respecting the principles of the esoteric doctrine; but they all harmonise on this point, confessing a Triadic union of God, Spirit and Spirits; different from the European Trinity, but in no respect repugnant to the understanding, or suggesting contradictory notions. This important matter is, at the same time, very obscure, which explains why so many learned writers have so imperfectly elucidated it.

8. Nothing has surprised me more than to find one of the very highest arcanas of the occult theosophy, not only of Buddhism, but of the primeval creed, known to Spiritists. The secret to which I allude is profoundly mystic, and is one of those which cannot be learned from books. It has been glanced, at, indeed, but it has never been expounded in Europe. I allude to the triune composition of the nature of man, viz., the body, soul, and spirit, which constitute the human species, as distinct from the body and soul which constitute all existences lower than man. This "terrene" triad is an analogue in miniature of the Triadic All. If the reader will turn to the *Medium* for July 5, 1872, he will find, in page 260, the following:—"It is only by a knowledge of the structure of man that mediumship can be understood. Man is composed of an external body, and inside of this a bright silvery one, which we denominate the spirit-body; then within these there is the soul itself, or, as we call it, the divine spirit. It will thus be perceived that

we have three distinct conditions making up the entire man—three forces forming one divine unity. It will be further seen that between these three conditions there must be two separate connecting links. It is by means of these links that all the phases of intelligence are effected. Then, surrounding the external structure, there is a magnetic sphere or halo. For a successful control of a trance-medium, then, it is necessary to bring this external magnetic sphere within the will-sphere of the one operating." So far, Mr. Morse. Those only who, like myself, have made the theosophy of all nations their life-long study, can recognise the recondite nature of this doctrine : it is the peculiar property of the Orient, and I should have expected to hear it in the Lamaic-conclave at Lassa, or in the innermost fane of Benares, or Saint John Lateran (or Joan, the Secret and Concealed)—certainly, not in a little bye-room, and from a person whose antecedents removed him far from those pontific circles, to which alone secrets of this nature properly belong.*

9. One of the Buddhist names for God is Wo-Wei, or I-hi-Vi : another form of universal AO. This is the Absolute, the Pure Being, without attributes, without relation, without action ; perfection, mind, void, nothing, non-entity, in opposition to what comprehends all nature, visible and invisible. It is in speaking of this Being that

* "God is at once the Body, Soul and Spirit of the Universe. As of God, so of all that proceeds from Him—viz., all that exists. All and everything must partake of the nature of their Author. From the highest to the lowest, all have proceeded from God the Creator."—*Old Truths in a New Light, by the Countess of* CAITHNESS.

the two sects of Fŭh, or Fo, and Laou-tsze, employ expressions which appear obscure and unintelligible, and which have provoked ridicule on the part of the so-called literati, which is, perhaps, not ill-applied to the vain efforts of the mind to grasp what eludes the understanding; but absurd, inasmuch as it misrepresents the opinions it persecutes. Our own authors, who have quoted without understanding them, have echoed from one to another that these sectaries deny the existence of the world; that they affirm that Nothing made all things, and that everything was nought; that non-entity was the sole existing cause; and that the law of Fŭh was a law of non-entity. There is not one of these reproaches which may not be applicable to mystics and quietists, framers of abstractions, and dreamers of all countries, and there is not one which is not based upon profound ignorance. So far from holding such tenets, or clinging to the contradictions in theosophy which are imputed to them, those great Teachers and Seers had the loftiest elevation of thought, and an imagination sublimed by habits of most divine meditation.

10. Another of the prevalent opinions, says Colonel Sykes, involving an aspersion of the Buddhist character, and frequently applied to them by the ignorant, or the malevolent, is that their doctrine makes them atheists. *But the fact is, they believe in the unity of the Godhead, and in a future state of rewards and punishments*, and they have heavens and hells enough of all degrees and qualities, from the lowest of the former from which they can progress by their acts into higher beatitudes, or fall from their elevated stations into the realms of suffering and woe; and from these they can extricate themselves

by their repentance and aspirations after perfectability. Existence, consequently, with the Buddhists is a state of probation until perfectability be attained. Atheism cannot, therefore, be justly charged against Buddhism in its origin; for the belief in a future state of rewards and punishments necessarily implies the belief in the existence of a Being to reward and punish.

11. Yin is sometimes called Al-Ao—that is, God-Spirit, the basis of all things. I believe She is the same as the Indian Bhaga-Vat. She presides over the Amreeta Waters: the Waters of Life and Liberation. She is called Maïa, or Maya, or the Spirit, the Mighty Creatrix; and Buddha Matra, the Mother of the Messenger.

12. Different from the Christians, says Bishop Bigandet, in his Life of the Buddha, who assign several children by Joseph to their Immaculate Virgin Mary; the Buddhists hold that a womb which has been, as it were, consecrated and sanctified by the presence of a child of so exalted a dignity as the Messenger, can never become afterwards the hidden abode of less dignified beings. In the birth, says Hardy, in which they become Messengers, they are always of woman born, and pass through infancy and youth like ordinary beings, until at a prescribed age they abandon the world, and retire to the wilderness, where, after a course of ascetic observance at the foot of a tree, they receive the super natural powers with which the office is endowed. This is the Buddha tree which the student finds figured in so many hundreds of those medals, which are ignorantly called Roman, or "classical," but which really are Eleusinian. (See Book of God, iii. 465.)

13. Another of the sacred names, is Tin-Endra-Matri,

which means, the Mother who is a Diamond: and Adi Prajna, or the Ancient Queen of Heaven. The Japanese Buddhists designate Yin as Issanaghi, or Issa, the Serpent; and Issanami, or Issa, the Law. They call her also Ten-Sio-Dai-Dsin, which means Great Spirit of the Heavenly Effulgence, identifying her thus with the Spirit-Sun, which Swedenborg beheld in a trance, and which is alluded to in the Book of Enoch.

14. There are no two letters which play so important a part in Chinese sacred literature as A O. They are a primitive, pre-historic title given to God and the Holy Spirit in union. On them is founded Hindu Om, or Aum; and this latter word has superseded the original A O. When all was knowledge, says the sublime Lao, the triliteral syllable, A U M, became manifest—ineffably splendid, surrounded by all the radical letters as by a necklace. In that A U M, He who is present in all things, the formless, the passionless, was seen shining. To Him make adoration! Aum, or AO, among the highest mystics of primeval religion, had the same meaning as the A L M prefixed to certain chapters of the Koran, which puzzles the exoteric and the multitude, but which alludes to AL-MA, and Aum-Ma; or AO, the God-Mother of the Universe—that is, God in his creative aspect, and the Holy Spirit in her productive character. This is the same power as that which the Genesis creation calls Light (i. 3), by which the universe was made orderly and beautiful. Hence we read in Fo:—

> When all was void, perfect void,
> Triliteral AUM became manifest;
> The first created, the ineffably splendid,
> Surrounded by the All, as by a necklace.

Soma is the Hindu name for the moon; but the prefix S denotes Wisdom, the Sacred Serpent of Eternity; Om is AO; and Oma is the Great Mother. Spelled thus, S-OM-A, we have the central Om, and SA, which signify Issa, Asa, and the Sacred Mother. Note, that S is a common prefix to an aspirated vowel; thus Hindus and Sindus, Hipha and Sipha, Αλς and sal, αλλομαι and salio; Sanscrit Naga, and Angl. Snake. Ἑπτα, and seven; Ἑξ, and six: Ερπω, and serpo, ὑπερ, and super: and a host of cognates.

15. This word Soma enters into the Siamese compound name of the First Messenger, Chaudama or Adama; Soma-Mona-Chaudâm, one of the interpretations of which is the Sun-Menu-Chadâm, the Messenger of the Sun, Chaudama; by others, it is interpreted the Sun-Moon-Chaudam—that is, the Child of the Naronic Cycle. One of the petro-paulite missionaries, a person named Finlayson, says: "The founder of the Siamese religion (which is Buddhism) has various names, one of which is Somona Codam, that is, '*he who steals cattle.*'" Malcolm, in his "Travels in Hindustan, Siam, and China," says: How he got this interpretation, he does not say. The American ambassador, Roberts, adopts *the same mistake.* He says, "Somona Kadom (or Adama) *the cattle stealer*, was the missionary who first propagated this religion (Buddhism) in these parts" (chap. iv.). Malcolm indignantly adds: Somona is merely a title, and means "priest," the priest Chadâm. In this way Europe is misled. Infidels, who make a mock of everything connected with Jesus, are accustomed to say, in allusion to his last entry into Jerusalem, mounted on a donkey, "This is the man who stole the ass?" But what do the believers in

Christianity say when they find a similar false charge is made against one of the Holy Messengers of the East by one of their own precious emissaries.

16. Though in the Rig-Veda of the Indians, says Chalmers, there are two principal deities, Indra and Agni; these are but different personifications of One. The same absolute perfection and supremacy are ascribed now to the one, and now to the other, in different hymns. Agni is Diu the Sun, or Heaven viewed under the aspect of fire. Indra is Diu the Permeant Spirit of the Firmanent. They are worshipped sometimes as one; and even the names are united into one word, Indragni.—*Origin of the Chinese.*

17. This is not quite correct, but I cite it to show that, from this word, Indragni, comes Androgyne: meaning the Bi-Une, the Male-Female, or AO, which is a tenet similar to that of the Fo-ists, from which indeed it came. This primeval word AO, is again preserved in TAO, or the Supreme Reason, which includes Kwei-Shin, or the Spirit-Soul; and this again includes both the small and the great in the Universe. The illustration of two breaths, used to represent these Beings, is further explained by dilation and contraction: the breath which enters the lungs, dilates, and that which goes forth from the lungs, contracts; yet, though two, they are really but one. The Kwei-Shin are the operations of the Celestial and Sub-Celestial, in production and transformation; that is, in the manifestation of the birth, and the change of things. They are as two breaths or Spirits; Kwei being the Spirit essence of the Female, and Shin the Spirit essence of the Male. In fact, they constitute but one. This is called by the Chinese sages, Wûh, which is either the

original or a derivative from AO—the latter I think is the most probable.

18. Shang-Ti, in modern Chinese, means not only God who is the highest object of worship; but God, who is pre-eminently the One. It means the Spirit over all, the pre-eminently blessed. Fan is the term employed by the Chinese to signify Brahm, or God: which, when written entire, is Fan-ma, or Fan-lan-ma, signifying Most Pure—the One exempt from passion: the Triune Essence, God, Spirit, Spirits. Tath-Agatha, in which I think the reader will recognise the Greek To Αγαθον, or the Good, has the same meaning as Buddha, or the Hermes of Heaven; that is, he who has come like his predecessor. The reader will remember that this adjective was once applied to Jesus. And a certain ruler asked Him, saying, Good Master, what shall I do to inherit everlasting life? And Jesus said unto him, Why callest thou *me* good; none is good save one—that is God (Luke xviii. 18, 19.) They who say that Jesus is the One whom He thus distintinguished from Himself, ought to ponder well over this passage. I suppose I need not add that Buddha is modern Mercurius; the same day (Wednesday) is sacred to both. One of the Buddhist sages says :—

> As a mighty mountain, so is Tath-Agatha;
> As it rises over the earth, so is His elevation.

Here again we trace the Etruscan name for the Messenger of Heaven; Lucumon, or the Mountain of Light. In the opinion of Buddhists, all the Buddhas who appear, have all the same mission to accomplish. They are gifted with the same perfect science, and filled with similar feelings of compassion for, and benevolence towards, all beings. Hence the name of Tath or Toth-Agatha. The following

is a Buddhist prayer:—Reverence to the spotless Buddhas, who all come in the same way: to the Tathagatas of three periods—the past, the present, the future—who are in the ten spheres; the subduers of earth, the very pure and perfect Buddhas. To them I confess my sins. Orthodox writers, priests, missionaries, and others, are in the habit of pretending that Jesus was the first who ever assumed to be a Divine Incarnation among men, for the purpose of teaching them the truth; but the belief in the descent of Messiahs to elevate mortals into a high conception of religious truth, is almost coeval with the birth of mankind. The Buddha, says Hodgson, is the adept in the wisdom of Buddhism (*Bodhijnan*), whose first duty, so long as he remains on earth, is to communicate his wisdom to those who are willing to receive it. These willing learners are Bodhisatwas; so called from their hearts being inclined to the wisdom of Buddhism; and Sangas from their companionship with one another—p. 89. The sandal tree freely communicates its odour to him who tears off the bark. Who is not delighted with its fragrance? So should Buddha to his companions. The conch which is worthy of all praise—bright as the moon—rated first among excellent things—and which is benevolent to all sentient beings, though it be itself insensate, yields its sweet melody without distinction to all. In this way they illustrate the benevolence, the compassion, the pure, social love and sympathy which distinguishes the Messenger of God, while moving with mankind. This companionship is the basis of that which Jesus instituted in the Last Supper, and is the "love for one another" which He made the primal commandment. The Society of Friends seem to be the only body of Chris-

tians who follow this precept: Why should not Spiritists generally carry out the same ordinance? All their teachings have this tendency.

In assigning an appropriate place in the Buddhic pantheon to Poo-sa Kwan-she-yin (who is the Hebrew and Greek Poseidon), M. Rémusat enters into some curious details. It is well known, he remarks, that the Supreme Intelligence (Adi Budha), having, by his thought (prajna or dharma), produced multiplicity (sanga), from this triad sprung five Abstractions (dhyan) or Intelligences of the first order (Buddha), which procreated each an intelligence of the second order or son (bodhisatwa). From this denomination of bodhisatwa, the Chinese formed, by abbreviation, that of poo-sa—common, not only to those five secondary Intelligences, but to all the souls who have succeeded in attaining the same degree of perfection. Kwan-she-yin is placed in the first rank. Padmanatrah is but another name for the same divinity. The Sanscrit title is, Padma-páni; to this personage is attributed the creation of animated beings, as the construction of the different parts of the Universe is ascribed to Viswápáni, under the name of Manu-Sri. Padma-páni, by reason of her productive power, represents, amongst the agents of creation, the second term of the Triad, Wisdom or Science (prajna); and, in the outward doctrine, there are appropriated to her the signs which characterise a female divinity. She has received various names, amongst others that of Avalokiteswara, or the Being who contemplates her Lord. This name, badly analysed by translators, has formed that of Kwan-she-yin, or "the Voice contemplating the age." This Voice represents the Holy Spirit, who is the Voice or Logos of God; and it is the

same Power as that which the Rabbis mean, when they designate her as Bth Kl, the House of the Voice, or the House of Kal, or Kali, the Invisible Queen of Heaven. This Voice is said to contemplate the age : for, according to the requirements of each age and people, is the Divine Voice of Revelation given to mortals. Hindu Kali is Καλος, the Beautiful, applied to Venus, who, in the Etruscan theology (the oldest in Europe) represented the same Power as the Chinese Kwan-she yin. As the Contemplator of the Lord, the House of His Voice, or as the Divine Voice itself, we recognise in her the Virgin Queen of Heaven—the Echo of the Mystics, the Egeria of the legendary Numa, the Spirit-Sun of Swedenborg.

19. The universal recognition of this Sacred Voice of Heaven, which descends upon mortals, by all religious teachers in all countries and in all ages, is of deep import to those who make theosophy their study. It is interesting to Spiritists to find that it is now acknowledged as an essential characteristic of their own creed, and that they will probably by-and-by be so happy as to see the theory of the Voice more distinctly understood. One of the trance mediums* has admirably described, under the title of the Three Voices, the mode in which the spiritual communicates with the earthly. God is the Principle of Existence ; his personality cannot be grasped by the finite understanding. His Voice can only be heard in the action of the principles of being : first as a revelation, or a communication to man from the Spirit-world, as illustrated in the past and present, which gave man a knowledge of a future state, and which he had no power of acquiring otherwise. This is the earliest form in which men saw

* See *The Medium*, No. 144, for Jan. 3, 1873.

and knew of a future life. The second Voice belonged to a higher stage; it was inspiration, and it brought mortals nearer to the thoughts and feelings of the angel-world. Intuition was the third Voice of God, which belonged to the highest phase of human life in which man could, by the exercise of his own faculties, dive into the depths of the Unseen, and learn for himself its choicest secrets. Mr. Morse might have added, but he probably did not know, that the last sublime quality belongs exclusively to the great Buddhas, Messias, or Messengers from God to Man, who recognise, feel, and preach truth almost instinctively, and almost without knowing why or how they do so. The Japanese say of Fo, that it was while he was in trance, his body remaining unmoved, and his senses unaffected by any external object, that he received those divine Revelations which he communicated to his disciples.

20. Philo, the Jew, in his Treatise on Creation, speaks of the Logos or Word or Voice of God (the Holy Spirit), as the Divine Operator by whom all things were arranged, and says that the Word is pre-eminent over the Messengers and all that has been made and is the Image and Likeness of God, and that this Image of the true God was esteemed the same as God. ὡς αυτον Θεον κατανοουσι.—(*De Leg. Alleg.*, v. i.) And in another place the same learned antiquary (for I think he can hardly be called by a higher title) says, This Logos, the Word of God, is superior to all the world, and is more ancient, being the Productor of all that has been produced. He therefore exhorts every person who is able to exert himself in the race which he has to run to lend his cause without remission to the Divine Word above, who is the Fountain of all

Wisdom, that by drinking at this Sacred Spring he, instead of death, may obtain the reward of everlasting life. This writer, however, makes the crowning mistake which Jews and Christians have ever made, in assigning to this Divine Being the male gender exclusively.

21. Prajna, which is, in one sense, the Forming or Producing-Spirit, has the mystical meaning of Secret; the Holy Spirit of Heaven, having, in nearly all forms of religion, a Veil over her divine attributes— the Isiac or Minerval Veil, which no mortal hath drawn aside—the Veil which Bishop Warburton calls *Magnum et pavendum mysterium.* Conquer, exclaims the Buddhic adept, the importunities of the body, urge your mind to spiritual abstraction (or the spirit-trance), and you shall in time discover the Mighty Secret (Prajna) of the Universe, the Essence of the Power and Wisdom which sustain Nature and the All. Put off the vile necessities of the body and the paltry affections of the mind, urge your thoughts into pure Spiritism, and then, as assuredly you *can*, so assuredly you shall attain the Knowledge of God, and become associated with the Eternal Unity, and rest in the Beatific Vision. Such, says Hodgson, is the esoteric doctrine of the Prajnikas.

22. The variety of names given to God and the Holy Spirit has led persons who ought to know better to assert that in ancient theology each separate name indicates a separate god or goddess, and hence they stigmatise Theism and Theists, Buddhism and Buddhists, as idolators and image worshippers of many deities. These various names express merely the infinitely various qualities of the Divine; and by the Northern mythologists an additional reason for them is given. In the Edda no less than

forty-nine names are given to Odin. A great many names indeed, exclaimed Gangler; surely that man must be very wise who knows them all distinctly, and can tell on what occasions they were given. It requires, no doubt, replied Har, a good memory to recollect readily all these names; but I will tell in a few words what principally contributed to confer them upon him. It was the great variety of languages; for the various nations were obliged to translate his name into their respective tongues in order that they might supplicate and worship Him. The reader need not be reminded that in the Jewish sacred books numbers of names are given to the Deity which appear in the Hebrew text, but are concealed from the English reader under the general title—God.

23. Phra and Buddha are two expressions, which though not having the same meaning, are used indiscriminately for designating the almost divine being (the Messenger) who, after having gone during myriads of successive existence through the practice of all sôrts of virtues, particularly self-denial and a complete abnegation of all things, at last reaches to such a height of intellectual attainments that his mind becomes gifted with a perfect and universal intelligence or knowledge. Buddha or the Messiah usually descends to the earth from the heaven, which is called Az-Ara. This sacred name has entered into the Hebrew language, where it signifies, *whom God assists;* in allusion to the mission of His Holy One. The word belongs also to the Zend or Zaratushtian Theology, in which it signifies a Messenger from God to man. (See Book of God, i. 45.) He is thus enabled to see and fathom the misery and wants of all mortal beings; to devise means for relieving them and

filling them up. The law that he preaches is the wholesome balm designed to cure all moral distempers. He preaches it with unremitting zeal during a certain number of years, and commissions his chosen disciples to carry on the same benevolent and useful undertaking. Having laid on a firm basis his religious institution, he arrives at the state of Nibân. Buddha means, Wise and Intelligent; Phra is an expression conveying the highest sense of respect, which was applied originally only to the authors of Buddhism, but now, through a servile adulation, it is applied to the king, the Pharao, to his ministers, to all great personages, and in after times by inferiors to the lowest menials of the government. The word Phra, coupled with that of Tha-King, which means Lord, is used by Christians in Burmah to express the idea of God the Supreme Being. (See Book of God, ii. 653; Book of Enoch, ii. 148.)

24. The mystic birth of the Ten Buddhas or Avataras is preserved among the Buddhists of Tibet, under the religious myth of Padma-pani Bodhisattva, the Son of God; who, contemplating the number of wretched spirits in the Hells, devoted himself to their liberation, and added the wish that his head should split into a thousand pieces if he did not succeed. After many years' labours he looked into the Hells, and found them as full as ever. This dreadful sight appalled Padma-pani: his head split into a thousand pieces. God his Father hastened to his assistance. He formed the thousand pieces into Ten Heads; these afterwards became Messengers from Heaven to mortals. Here Padma-pani is regarded in the masculine aspect; but Padma-pani really means the Mother of the Messengers. Resolved into its roots, it is Ad-Ma,

the God Mother, Pani of the All, in other words, the Holy Spirit, or Productive Matrix. P in the oriental is an expletive. The Mythos is the original form of the birth of Pallas from the brain of Zeus; Pallas being the Holy Spirit, or Palaios the Ancient, or the First Emanation.

25. A Buddha, according to the primeval belief, is at first a being in a very imperfect state; but passing through countless existences, he frees himself by a slow progress from some of his imperfections: he acquires merits which enable him to rise in the scale of progress, science, and perfection. They illustrate it in this way, that while imperfect he is soft, tender as an unripe thing: and when he passes to the state of perfection, they say that he is ripe, that he is blossomed and expanded. He who is progressing towards the Buddhaship, has within all the elements constitutive of a Buddha, but lying as yet concealed in himself; but when he reaches that state, all that hitherto remained in a state of unripeness bursts suddenly out of the bud, expands into a Flower of Light, and comes to full maturity and splendour.

26. According to Buddhistic notions, says the enlightened and liberal Catholic Bishop Bigandet, Buddha labours during his mortal career for the benefit of all living beings. This benevolent and compassionate heart, free from all partiality, feels an ardent desire of opening before them the way that leads to the deliverance from the miseries of every preceding existence, and bringing them finally to the never troubled state of Nibân. Such a generous and benevolent disposition constitutes the genuine characteristic of Buddha. Men in their state of probation and trial want the mighty aid of a Buddha,

who will enable them by his transcendent doctrine to advance in merits, for either arriving at once to Nibân, or progressing in the way of merits thereto. Buddha's mission is that of a Healer, a Physician, a Saviour. His great object is to procure the deliverance of all the beings that will listen to his instructions, and observe the precepts of the law. He is distinguished by feelings of compassion, an ardent love for all beings, as well as by an earnest desire of labouring for their welfare. These are the true characteristics of his heart.

27. What then are the great and leading tenets of Buddhism as preached by Fo, and taught by his chief priests?—but not as they are now seen or taught in Buddhist books and temples. Firstly; the Unity of God, the Creator of all life, and the Sovereign of the Universe. Secondly; the creation of the Holy Spirit whom the Buddhists call the Queen of Heaven. Thirdly; the necessity of Virtue, Piety, and Charity; perpetually enforced by successive Buddhas. Fourthly; the lapse of the celestial into terrestrial spheres, which of course includes preexistence and subsequent self-formation. Fifthly; the doctrine of Metempsychosis and Metasomatosis. Sixthly; the power which every life has to depress itself to the lowest, or to elevate itself to the highest sphere. Seventhly; the supreme object of all life, which is to emancipate itself from the necessity of transmigration from form to form and from sphere to sphere, and to pass from the Circle of Inchoation into the Central Sun, where it enjoys for ever the Beatific Vision called Nibân, Nirwana, Mukhti, Moksha, and Pan-ni-hou-an; this last word, being resolved into its roots, means the All-Spirit, the God-Sun. The All-Spirit is Universal Nature, which we are accustomed to treat as

a Feminine Principle; the God-Sun is Light, the Primal Emanation of God, according to Genesis—the beautiful Spirit-Sun which Swedenborg saw in Heaven. So the cognate word Niba in the cuneiform is said to mean Splendid, Beautiful, Glorious. This may well apply to the Spirit-Sun, as well as to the Beatific Vision which is in brightness an Ocean of Suns.

28. The doctrine of Pan-ni-hou-an, Nirwâna, or Nibân, has been more sedulously misrepresented than any other of the tenets of the Third Messenger, Fo. Nibân truly means liberation from the necessity of repeated births, deaths, and transmigrations. It is commemorated in the Apocalyptic Waters of Liberation; and has the same meaning. Those who deny Buddhism to be a revelation from God say that it means utter and complete annihilation of the individual; and hence they argue that the creed of Buddha is Nihilism or Atheism. But this annihilation does not relate to the spirit, but only to that of the passions; when these are totally extinguished in the soul, it becomes perfect, and akin to God, and never again comes under the law of transmigration, or as Spiritists say, of re-incarnation. All the Petro-Paulite writers, however, pretend that it means absolute annihilation of the individual existence so that it no more *is*, or exists. This is false: the true meaning is that which I have given. I believe that Nirwâna has a different root and meaning altogether from that which is popularly assigned to it; and that it is a corruption of Narayana, or absorption into the Holy Spirit, or into the Beatific Vision.

29. We are told by Max Müller, that Buddha himself, that is the Renovator, went through the school of the Brahmins; that he performed their penances, studied

their philosophy, and at last claimed the name of the Enlightened* when he threw away the whole ceremonial, with its sacrifices, superstitions, penances, and castes, as worthless, and changed their complicated systems of philosophy into a short doctrine of salvation.† It would be difficult to prove this, though I do not care to deny it: it would not be easy to show that the Renovator of the sixth century, B.C., ever had been imbued with Brahminical doctrines. But leaving this as of no consequence, on what authority does Müller say, in another place, that this doctrine of Salvation has been called pure Atheism or Nihilism, and that it no doubt was liable to both charges in its metaphysical character? It was Atheistic, he adds, like the Sankhya philosophy, which admitted but one subjective Self, and considered creation as an illusion of that Self, imaging itself for a while in the Mirror of Nature. *As there was no reality in creation, there could be no real Creator.* All that seemed to exist

* Thus Jesus tells his disciples, Ye are the *Light* of the world, Matthew v. 14. He himself was called by Simeon, a *Light* to lighten the nations, Luke ii. 32, and he assumed the name of the *Light* that is come into the world, John iii. 19. In another place he says, I am the *Light* of the world, John viii. 12, and again, Yet a little while is the *Light* with you, xii. 35 ; I am come a *Light* unto the world, that whosoever believeth in me should not abide in darkness, xii. 46, &c., &c. These passages demonstrate that Jesus had brought into Judea the same tenets as those which had immemorially prevailed in China.

† Jesus did exactly the same, see Matt. xxiii., the whole of which chapter realises the description in the text, and shows how thoroughly the Syrian Hermes had mastered the high and practical lore of his predecessor in China. The disappearance of Jesus from his twelfth to his thirtieth—or rather his fiftieth year (John viii. 57)—is not accounted for in the so-called gospels. The fact is, Jesus spent the intermediate period in the high Buddhistic schools of China or Tibet.

was the result of ignorance. *To remove that ignorance, was to remove the Cause of all that seemed to exist.* It is difficult to guess how Müller could have brought himself, or could have hoped to bring any one else into a belief in this reasoning. Creation never was considered an illusion of the Supreme Being. Creation is of two sorts, the Invisible and the Visible. Invisible Creation, such as that of Spirit, is everlasting, and can never pass away: Visible creation is material, finite, and perishable. This second mode of being therefore is, in the eyes of an Eternal, and even of an Everlasting Spirit, simple Illusion—a thing that has no real existence, but must eventually change into something else. This is Maya, and this is the true meaning of Orientals when they call the world Illusion. But the fallacy of Müller's argument does not end here. Why could not a Creator create or cause a Mirage, which we know is unreal, and yet be not himself real? Why can a man not have a dream, which is purely fanciful and illusive, and yet be not a real man? Why cannot God exist, albeit that which He has made is but a passing vision? This is not reasoning, but the reverse, and it never was part either of the Buddhist or Brahmin creed, though a great many people who ought to know better say that it was. I do not wonder therefore that Müller adds, How a religion which taught the annihilation of all existence, of all thought, of all individuality and personality, as the highest object of all endeavours, could have laid hold of the minds of millions of human beings; and how, at the same time, by enforcing the duties of morality, justice, kindness, and self sacrifice, it could have exercised a decidedly beneficial influence, not only on the natives of India, but on the lowest barbarians of Central

Asia, is one of the riddles which no philosopher has yet been able to solve. And it certainly would be so, if it were true; but it is not true. No religion that taught the annihilation of God and Man could exist for one hour. Who among the general and rude millions by whom the earth is populated would adopt a creed which told him that the reward of virtue, of piety, of temperance, of abnegation of self, was to be annihilation—that there was nothing Real, here or hereafter—that there was no Heaven, and no God? Perhaps some metaphysical lover of excellence for its own sake might here and there take up such an idea, but on the general mass it would take no hold. That all we see is an illusion and must change, may well be believed; but that all we see not, including God, and His Hosts of Splendours in the Spirit-Sphere, are equally illusive, was never taught by any Messenger of God, though the false or ignorant may propound it.

30. Buddha, says Max Müller, addressed himself to castes and outcasts. He promised salvation to all;* and he commanded his disciples to preach his doctrine in all places and to all men. A sense of duty, extending from the narrow limits of the house, the village, and the country, to the widest circle of mankind; a feeling of sympathy and brotherhood towards all men—the idea in fact of humanity, was first pronounced by Buddha. Has Max Müller reflected that it contradicts all experience that an Atheist should do this, or that he should trouble himself with anything beyond selfish enjoyment, like Hume?† Buddha, the Renovator, did exactly as Jesus

* So Jesus said: This evangel of the Kingdom shall be preached *in all the world*, for a witness *unto all nations*, Matt. xxiv. 14.

† Max Müller, who is a very good philologist, but by no means

afterwards did; he burst the bonds of creed, and invited all the gentiles to his embrace.

31. Müller does not end with his riddle, which I should have thought had puzzled him enough: he goes on, and makes it still more difficult to unravel; indeed if it were true, it never could be disentangled from its mazes. The morality, he says, which Buddhism teaches is not a morality of expediency and rewards. Virtue is not enjoined because it necessarily leads to happiness. No: virtue is to be practised, but happiness is to be shunned, and the only reward for virtue is, that it subdues the passions, and thus prepares the human mind for that knowledge which is to end in complete annihilation. I may ask Max Müller, did any one ever seriously teach that happiness was to be shunned, and, if he did so, would any sane man become his proselyte? I know not where Max Müller found the doctrine, but if it exist anywhere in any recognised Buddhist book, it can only mean that sort of happiness which arises from sensual enjoyment; from an indulgence in those corporeal delights which clog the wings of the soul and spirit, and

profound in the theosophy of the ancients, was like many others at the time when he wrote this, under the impression that Nirwana means "to blow out." As the light of a candle is extinguished, so he says is the soul, according to Buddhist belief. I prefer the opinion of the Chief Priest of the faith at Astrakhan, as given by Spottiswoode. He is asked by Mr. S., What is Nirwana? Nirwana, he replies, is the state to which the soul may at last attain; it is the deliverance from evil, freedom from all excitement and change. It is derived from the negative nir and va, to blow as the wind, and thus it means calm and unruffled, or the peace and rest of a breeze which has spent itself and is still. Niban, says a writer in the Asiatic Researches, xvii. 275, is the place of Perfect Felicity. Surely this is not consistent with Nihilism or annihilation.

bind them to mere earth. But surely no one ever heard it said that the pleasures of the mind were evil, or that they should not be indulged, or that they should be shunned. The ten commandments which are imposed on the Buddhist prove this. They are forbidden to kill, to steal, to commit adultery or fornication, to lie, to get intoxicated, to over eat, to attend public shows, to wear expensive dresses, to have large beds, to receive silver or gold. All these point to material indulgences, but nowhere are they forbidden to abstain from those pure pleasures of the mind, which arise from a contemplation of God's works in living and unbounded Nature, in the study or pursuit of knowledge, in the heavenly act of charity, in philanthropic labour to benefit their fellow creatures, in meditation on the Sublime Infinite Being. On the contrary they are absolutely enjoined to do all these things, as alone tending to make them happy, and good, and beautiful, and as alone leading to an everlasting place in the Heavens of God.*

22. The Burmese in general, says Bishop Bigandet, under difficult circumstances and sudden calamities, always use the cry Phra Kaiba, God assist me—to obtain from above assistance and protection. Whence that involuntary cry for assistance but from the innate consciousness that above man there is some one ruling over his destinies? How is this consistent with the Atheism and Nihilism of Buddhism? Does it not strike at the very root of all those false versions of Nibân which Euro-

* One of the Buddhist high priests, or Lamas, said to Sankara, I keep my inside pure, although my outside be impure, while you carefully purify yourself without, but are filthy within. This is identical with the teachings of Jesus. Matt. xxiii. 25—29.

pean writers agree to give? The duties of those who embraced a religious life were severe. They were not allowed to wear any dress except rags collected in cemeteries, and these rags they had to sew together with their own hands; a yellow cloak was to be thrown over these rags. Their food was to be extremely simple, and they were not to possess anything except what they could get by collecting alms from door to door in their wooden bowl. They had but one meal in the morning, and were not allowed to touch any food after mid-day. They were to live in forests, not in cities, and their only shelter was to be the shadow of a tree. There they were to sit, to spread their carpet, but not to lie down even during sleep. They were allowed to enter the nearest city or village in order to beg, but they had to return to their forest before night, and the only change which was allowed, or rather prescribed, was when they had to spend some nights in the cemeteries, there to meditate on the vanity of all things. In this it will be seen that the asceticism commended to them was of a far more severe nature than that which Jesus subsequently proclaimed: though in his teachings also, it is easy to see a large leaven of Buddhism. Yet what, says Müller, was the object of all this asceticism? Simply to guide each individual towards that path which would finally bring him to Nirwana, to utter extinction or annihilation. The very definition of virtue was that it helped man to cross over to the other shore, and that other shore was not *death*, but cessation of all being. Thus charity was considered a virtue; modesty, patience, courage, contemplation and science, all were virtues, but they were practised only as a means of arriving at deliverance. *Credat*

Judæus! If Müller, instead of "deliverance," had written "salvation," he would have been right. He proceeds, however: Buddha himself exhibited the perfection of all these virtues. His charity knew no bounds. When he saw a tigress starved, and unable to feed her cubs, he made a charitable oblation of his body to be devoured by them. Hionenthsang visited the place on the banks of the Indus, where this miracle was supposed to have happened, and he remarks that the soil is still red there from the blood of Buddha, and that the trees and flowers have the same colour. As to the modesty of Buddha, nothing could exceed it. One day King Prasenagit, the protector of Buddha, called on him to perform miracles in order to silence his adversaries. Buddha replied: Great King, I do not teach the law to my pupils, telling them, "Go, ye saints, and before the eyes of Brahmins and householders perform miracles greater than any man can perform." I tell them when I teach them the law: "Live ye saints, hiding your good works and shewing your sins." And yet all this self-sacrificing charity, all this self-sacrificing humility by which the life of Buddha was distinguished throughout, and which he preached to the multitudes who came to listen to him, had but one object, and that object was final annihilation! It is impossible to believe it. Fortunately, adds Müller (and here he lets out the secret of his utter weakness, for it cannot be supposed that the Buddhists do not know their own religion,) the millions who embraced the doctrines of Buddha, and were saved by it from the depths of barbarism, brutality, and selfishness, were unable to fathom the meaning of his metaphysical doctrines. With them the Nirwana to which they aspired became

only a relative deliverance from the miseries of human life: nay, it took the bright colours of a Paradise but to be regained by the pious worshipper of Buddha. But was this the meaning of Buddha himself? In his Four Verities, he does not indeed define Nirwana, except by the cessation of all pain; but when he traces the cause of pain, and teaches the means of destroying not only pain itself, but the cause of pain, we shall see that his Nirwana assumes a very different meaning. His Four Verities are very simple. The first asserts the existence of pain; the second asserts that the cause of pain lies in sin; the third asserts that pain may cease by Nirwana; the fourth shews the way that leads to Nirwana. This way to Nirwana consists in eight things: right faith (orthodoxy); right judgment (logic); right language (veracity); right purpose (honesty); right practice (religious life); right obedience (lawful life); right memory and right meditation. All these precepts might be understood as part of a simply moral code, closing with a kind of mystic meditation on the highest object of thought, and with a yearning after a deliverance from all worldly ties. Similar systems have prevailed in many parts of the world without denying the existence of an absolute Being, or of a something towards which the human mind tends in which it is absorbed or even annihilated. Awful as such a mysticism may appear, yet it leaves still something that exists: it acknowledges a feeling of dependence in man. It knows of a First Cause, though it may have nothing to predicate of it except that it is to know Το κινουν ακινητον—the Immoveable Mover. A return is possible from that desert. The First Cause may be called to life again. It may take the names of Creator, Pre-

server, Ruler; and when the simplicity and helplessness of the child have re-entered the heart of man, the name of Father will come back to the lips which had uttered in vain all the names of a philosophical despair. But from the Nirwana of the Buddhist metaphysician there is no return. He starts from the idea that the highest object is to escape pain. Life in his eyes is nothing but misery: birth the cause of all evil, from which even death cannot deliver him, because he believes in an *eternal** cycle of existence, or in transmigration. There is no deliverance from evil except by breaking through the prison walls, not only of life but of existence, and by extirpating the cause of existence. What then is the cause of existence? The cause of existence, says the Buddhist metaphysician,† is attachment—an inclination towards something, and this attachment arises from thirst or desire. Desire pre-supposes perception of the object desired; perception pre-supposes contact; contact, at least a sentient contact, pre-supposes the senses; and as the senses can only perform what has form and name, or what is distinct, distinction is the real cause of all the effects which end in existence, birth and pain. Now this distinction is itself the result of conception or ideas; but these ideas, so far from being, as in Greek philosophy, the true and everlasting forms of the Absolute, are themselves mere illusions, the effects of ignorance. Ignorance, therefore, is really the primary cause of all that seems to exist.

* This one word destroys the whole theory of annihilation.

† Who is the Buddhist metaphysician? Does it mean the Founder of the Faith? Certainly not: he teaches no such doctrine. Does it mean some Tartarian or Chinese, Voltaire or Berkeley? But who would seek for the doctrines of Jesus at Ferney?

This is not very clear, but I will let Mr. Müller have his way, and I tell him that when Ignorance is said to be the Cause of Existence, it is true in this respect: that Ignorance, or a want of true Knowledge and Wisdom, caused the primeval lapse of the Archangelic into a lower sphere, and thence to this material orb. In that sense Ignorance may be said to be the cause of Visible existence in men and matter; but it is not the Primary Cause of Existence, for that alone is in God. To know that Ignorance, adds Müller, is the root of all evil, is the same as to destroy it; *and with it all the effects that flowed from it!!* This is pure lunacy. If I knew that a mountain harboured wild beasts, would that knowledge destroy the mountain? If I know that Vice is bad, does that knowledge exterminate Vice? If I know that God exists, does that knowledge annihilate God. Yet by the Müllerian logic it is so. I have put forth in his own words the arguments of this writer, to whom I wish, however, to manifest no disrespect. In my judgment, they amount to nothing but assertion without proof, and reasoning that is absolutely wrong. The opinion of Barthelemy Saint Hillaire, to the same effect, does not help him, for that also is unsupported by any proof or by any extract from an authentic writing of the Founder of the Buddhist creed. This, indeed, is admitted by Max Müller; for when challenged upon his proof, he was obliged to refer to the Buddhist canon, which was settled 235 years after the death of Buddha; that is *his* Buddha Sakya, who was no Buddha at all, but only a priest of the faith. This is like referring us to the Papal Council, or to Calvin, or to Joe Smith, or to Spurgeon, for a definition of the doctrines of Jesus. Neither do the notions

of Bournouf, or of Mr. Hardy, or of Hodgson, gleaned from a variety of writers, help him much. What could not Christianity be proved to be, if we were to take its character from the thousands of conflicting writers who have scribbled about it? What cannot Buddhism or any other form of religion be demonstrated to teach, if from one here and one there out of at least one hundred thousand treatises, we were to cull this and that to suit European or Petro-Paulite notions, and leave them in the comfortable belief that a great part of the human race is systematically taught to believe in annihilation, and disbelieve in God.

33. By torturing metaphysical obscurities and incongruities, says a very learned writer, those who desire it, endeavour to fix upon the Buddhists a disbelief in the existence of God in Heaven, or a soul in man; but such beliefs are utterly incompatible with the acknowledged belief of the majority of the people in Buddhist nations in a future state of rewards and punishments—of Heavens and Hells of various degrees, necessarily involving a belief in a Judge and Dispenser of these rewards and punishments, — of a belief in transmigrations, with a power of obtaining a knowledge of the previous states of existence; thus establishing continued identity and consciousness. The very fact of the pious and bloodless annual sacrifices to the *manes* of deceased ancestors, establishes the belief in the existence of the soul after death. But because the Buddhists also believe that it is possible for an individual (practically one in thousands of millions or billions) by perfect virtue and perfect knowledge to escape from further transmigrations, or probationary existence, and to attain Nibutti, or Nirwana, or

final emancipation, or absorption into the First Cause, who is necessarily passionless and incapable of suffering, the Buddhists are stigmatised as Atheists. Buddha's own hymn on his becoming a Buddha testifies to his belief in God :—

> Through various transmigrations
> I must travel if I do not discover
> The Buddha whom I seek.
> Painful are repeated transmigrations!
> I have seen the Architect [and said]
> Thou shalt not build me another house ;
> Thy rafters are broken,
> Thy roof-timbers scattered ;
> My mind is detached [from all existing objects],
> I have attained to the extinction of desire.

Who is the builder he must discover ere he can escape from mortal suffering? Who the architect that builds up his frame anew through successive painful transmigrations, until by perfect virtue and perfect knowledge he discovers the builder, and escapes from the architect who keeps him in a probationary state? The requisite degree of virtue and knowledge being attained, he ceases to have sublunary feelings, desires, or sufferings, has final emancipation, loses personal identity, the ΕΓΩ ceases, and he becomes incorporated with the First Cause! This may be startling to Christians, but it is not Atheism. In a sermon of Buddha's he says : On account of cleaving to existing objects, renewed existence (or reproduction after death) occurs ; on account of reproduction of existence, birth ; on account of birth—decay, death, sorrow, crying, pain, disgust, and passionate discontent. But from the cessation of ignorance is the cessation of consciousness, body and mind, sensation, reproduction, birth, sorrow, pain, &c., &c. Can it be that the propounder of

these opinions was an Atheist and disbeliever in the existence of the soul? These notices of Buddha's doctrines are from translations from the Pali, by the Rev. D. J. Gogerly in *The Friend*; and he elsewhere says: the Buddhists believe in supernatural agency, excepting the agency of an almighty self-existent Being, the Creator of all! (*Journal R. A. S.*, vi. 377.)

34. In the introductiou to Buddagosha's Parables, Max Müller would seem however to have altered his ideas as to the true philosophical meaning of Nirwâna, as distinguished from what he conceives to be its etymological one. Nirwâna, he says, certainly means extinction, whatever its latter arbitrary interpretations may have been, and seems therefore to imply, even etymologically, a real blowing out or passing away. But Nirwâna occurs also in the Brahminic writings, as synonymous with Moksha, Nirvritti, and other words, all designating the highest state of liberty and bliss, but not annihilation. Nirwâna may mean the extinction of many things, of selfishness, desire, and sin, without going so far as the extinction of subjective consciousness. Further, if we consider that Buddha himself, after he had already seen Nirwâna, still remains on earth until his body falls a prey to death; that in the legends, Buddha appears to his disciples even after his death, it seems to me that all these circumstances are hardly reconcileable with the orthodox metaphysical doctrine of Nirwâna. But I go even further, and maintain that if we look in the Dhammapada at every passage where Nirwâna is mentioned, there is not one which would require that its meaning was annihilation, while most, if not all, would become perfectly unintelligible if we assigned to the word Nirwâna

the meaning which it has in the Abhidharma or the metaphysical portions of the canons.

35. What does it mean when Buddha, v. 21, calls reflection the path to immortality, thoughtlessness the path of death? Buddagosha does not hesitate to explain immortality by Nirwâna, and that the same idea was connected with it in the mind of Buddha is clearly proved by a passage immediately following, v. 23, The wise people meditative, steady, always possessed of strong powers, attain to Nirwâna, the highest happiness. In the last verse too of the same chapter we read: A Bhikshu who delights in reflection, who looks with fear on thoughtlessness, will not go to destruction; he is near the Nirwâna. If the goal at which the followers of Buddha have to aim had been in the mind of Buddha, perfect annihilation, amata, *i.e.* immortality, would have been the very last word he could have chosen as its name.

36. In several passages of the Dhammapada, Nirwâna occurs in the purely ethical sense of rest, quietness, absence of passion, *e.g.* v. 134: If like a trumpet trampled under foot thou utter not, then thou hast reached Nirwâna; anger is not known in thee. In verse 184, long-suffering (titiksha) is called the highest Nirwâna, while in verse 202 we read that there is no happiness like rest (santi) or quietness; we read in the next verse that the highest happiness is Nirwâna. In verse 285 too, santi seems to be symonymous with Nirwâna, for the way that leads to santi or peace leads also to Nirwâna as shown by Buddha. In verse 369 it is said, When thou hast cut off passion and hatred thou wilt go to Nirwâna; and in verse 225 the same thought is expressed, only that instead of Nirwâna we have the expression of unchangeable

place. The sages who injure nobody and who always control their body, will go to the Unchangeable Place, where, if they have gone, they will suffer no more. In other passages Nirwâna is described as the result of right knowledge. Thus we read in verse 203, Hunger is the worst of diseases, the body the greatest of pains; if one knows this truly, that is Nirwâna, the highest happiness.

37. A similar thought seems contained in v. 374. As soon as a man has perceived the origin and destruction, of the elements of the body (khandha) he finds happiness and joy which belong to those who know the immortal (Nirwâna), or which is the immortality of those who know it, viz., the transitory character of the body. In v. 327, it is said that he who has knowledge and meditation is near unto Nirwâna.

38. Nirwâna is certainly more than heaven or heavenly joy. Some people are born again (on earth) says Buddha, v. 126, evil doers go to hell, righteous people go to heaven, those who are free from all worldly desires enter Nirwâna. The idea that those who reached the Heaven of the Gods were still liable to birth and death, and that there is a higher state in which the power of birth and death is broken, existed clearly at the time when the verses of the Dhammapada were composed. Thus we read, v. 238: When thy impurities are blown away, and thou art free from guilt, thou wilt not enter again into birth and decay. And in the last verse the highest state that a Brahmana can reach is called the end of births, Gatikshaya.

39. There are many passages in the Dhammapada where we expect Nirwâna, but where, instead of it, other

words are used. Here, no doubt, it might be said that something different was intended, and that we have no right to use such words as throwing light on the original meaning of Nirwâna. But on the other hand, these words, and the passages where they occur must mean something definite. They cannot mean heaven, or the world of the Gods, for reasons above stated; and if they do not mean Nirwâna, they would have no meaning at all. There may be some doubt whether pana, the shore, and particularly the other shore, stands always for Nirwâna, and whether those who are said to have reached the other shore are to be supposed to have entered Nirwâna. It may possibly not have had that meaning in verses 384, and 385, but it can hardly have another in places such as vv. 85, 86, 347, 348, 355, 414. There is less doubt, however, that other words are used distinctly as synonymous of Nirwâna. Such words are the quiet place (*santam padam*, v. 368-381), the changeless place (*akyutam sthanam*, v. 225, compared with v. 226), the immortal place (*amatam padam*, v. 114), also simply that which is immortal, v. 374. In v. 411, the expression occurs that the wise dive into the immortal.

40. Though, according to Buddha, everything that has been made, everything that was put together resolves itself again into its component parts and passes away (v. 277, *sarve samskara anityah*); he speaks, nevertheless, of that which is not made, *i.e.* the Uncreated and Eternal, and uses it, as it would seem, synonymously with Nirwâna (v. 97). Nay, he says (v. 383), when you have understood the destruction of all that was made you will understand that which was not made. This truly shows that even for Buddha a something existed

which is not made, and which, therefore, is imperishable and eternal.

41. On considering such sayings, to which many more might be added, one recognises in them a conception o Nirwâna altogether irreconcilable with the Nihilism of the third part of the Buddhist cannon.

42. It is not a question of more or less, but of aut-aut. Nirwâna cannot in the mind of one and the same person mean black and white, nothing and something. If these sayings, as recorded in the Dhammapada have maintained themselves in spite of their being in open contradiction to orthodox metaphysics, the only explanation in my opinion is, that they were too firmly fixed in the traditions which went back to Buddha and his disciples. What Bishop Bigandet and others represent as the popular view of Nirwâna in contradistinction to that of the Buddhist divines, was, in my opinion, the conception of Buddha and his disciples. It represented the entrance of the soul into rest, a subduing of all wishes and desires, indifference to joy and pain, to good and evil; an absorption of the soul in itself, and a freedom from the Circle of Existences (the Circle of Inchoation), from birth to death, and death to a new birth. This is still the meaning which educated people attach to it; whilst to the minds of the large masses, Nirwâna suggests rather the idea of a Mohammendan paradise, or of blissful Elysian fields. (Buddhagosha's Parables, p. 40.)

43. Of the remaining doctrines, I need at present deal only with the fifth and seventh. It is used as an argument against the faith of Transmigration, that it degrades the idea of God to suppose that he can exist in the low forms of life which we see around us; for they argue,

that if an insect is but a fallen spirit, developed in that shape, it is in reality God himself, who, being invisible, must be in reality the animating principle of this insect. But this argument is wholly baseless. It may be said, says an ancient Hindu commentator on this subject, that it would not appear consistent for a Divine Omniscient Deity to wish to animate a created body, the receptacle of innumerable evils, and to undergo the fruits thereof; and it would be inconsistent that, being independent, He should cease to be so by amalgamation with a subordinate. In reply, I admit that it would not be consistent if the Deity were to enter a body and undergo the sufferings, individually, without any transformation. But such is not the case. How so? *Because life is but the reflection of the Supreme Diety.* It is produced by its relation to Buddha or Intelligence, and other subtle elements, *like the image of the sun in water, or of a man in a looking-glass.* Entering into mundane objects *in the form of a reflection*, that Deity in his own self is not involved in any corporeal pleasure or pain. *As a human being, or the sun by entering a mirror or water, in the form of a reflection, does not acquire the defects of a reflecting surface, so is the case with the Deity.* Thus, in the Katha Upanishad: "As the Sun, although the eyes of the whole world, is nevertheless not affected by the defects of the observing eye, or of external causes, so the soul, as the inner soul of all being, is not affected by mundane causes, because it is beyond them. Like unto Space, it pervades all, and is eternal." *Bibleo. Ind.* xxiv. 105. This reasoning is unanswerable. Note here, that "born again," as preached by Jesus (John iii. 3, 5, 7), means transmigration, or as the Spiritists have recently called

it, re-incarnation. Jesus was well acquainted with all the Buddhist doctrines, and was himself a Buddha and Buddhist

44. One great principle, says Bigandet, of the system, is that man does not differ from animals in nature, but only in relative perfection. In animals there are souls as well as in men, but those souls, on account of the paucity of their merits and the multiplicity of their demerits, are yet in a very imperfect state. When the law of demerits gets weak, and that of merits gathers strength, the soul, though continuing to inhabit the body of animals, has the knowledge of good and evil, and can attain to a certain degree of perfection. When an animal has progressed so far in the way of merits as to be able to discern between good and bad, it is said that he is ripe, or fit to become a man.

45. Do you not, then, believe, says a Petro-Paulite inquirer to a Buddhist priest at Astrakhan, that from this life men go to their *final destination of reward or punishment*? No, was the reply. You Christians send your souls, still impure, from the contaminations of life into the presence of the All-Pure, and think to have them purified in a moment; whereas nothing in the world, not even a stew-pan, is cleaned but by a gradual process. Spottiswoode's Tarantasse Journey, 227.

46. The reader must not suppose that man was not formed, or did not form himself, until a certain stage in this earth's history. There were spirits after the primal lapse who had the nature of men, and organised human shapes for themselves. At that time this earth was not in condition to receive them: it was in a condition to receive only such existences as were suited for it. Con-

sequently lapsed spirits were attracted to some of the many other earths in the Universe, and in these they organised bodies suitable to their nature. When earth became fit, they were attracted to earth; and it, and other earths, still continue to receive them.

47. The seventh tenet seems to come under the head of Kamatan. Kamatan means the fixing the attention on one sole and supreme object, so as to investigate thoroughly all its constituent parts, its principle and origin, its existence and its final destruction. It is that part of metaphysics, says Bishop Bigandet, which treats of the beginning, nature, and end of beings. To become proficient in that science, a man must be gifted with a most extensive knowledge, and an analysing mind of no common cast. The process of Kamatan is as follows:— Let it be supposed that a man intends to contemplate one of the four elements; of fire, for instance. He abstracts himself from every object which is not fire, and devotes all his attention to the contemplation of that object alone: he examines the nature of fire, and finding it a compound of several distinct parts, he investigates the cause or causes that keep these parts together, and soon discovers that they are but accidental ones, the action whereof may be impeded or destroyed by the occurrence of any sudden accident. He concludes that fire has but a fictitious ephemeral existence. The same method is followed in examining the other elements, and gradually all other things he may come in contact with, and his final conclusion is that all things placed without him have no real existence, *being mere illusions divested of all reality.* He infers again that all things are sub-

jected to the law of incessant change without fixity or stability. The wise man therefore can feel no attachment to objects which in his opinion are but illusions and deception; his mind can nowhere find rest, in the midst of all illusions always succeeding each other. Having surveyed all that is distinct from self, he applies himself to the work of investigating the origin and nature of his body. After a lengthened examination, he arrives, as a matter of course, at the same conclusion—his body is a mere illusion, without reality, subjected to changes and destruction. He feels that it is wholly distinct from self. He despises his body as he does everything else, and has no concern for it. *He longs for the state of Niban as the only one worthy of the wise man's desires.*

48. Mr. Sheppard of Frome, the author of some devotional works, attempts a definition of Niban, which is not without merit. Do they, he asks of Rammohun Roy, believe that there may be consciousnesses, or a plurality of consciousness (indivisibly) in the One Total of Happy Being? If that be the tenet, it appears to me to imply that the absorbed, though no longer properly an *I*, or human person, may still some way *soliloquize*, or rather think or utter its divine strain in the Divine Omniloquy. As thus: That which was I, but is rejoicingly not I, exists, but also fully in-exists, and has its individed being, or in-being in the Universal Mind. It meditates with the Whole, is of the Whole, is blest with and in the Whole. The interposed and dissoluble which parted the unity and continuity of the Divine Substance is gloriously removed. The substance which was I, is now not itself (though it exists) for it is continuous with the Whole

Divine Self. It has no will, but a mode of the Universal Will: no thought, but a mode of the Whole Thought "I am,"*

49. Scythia, by which I mean the immense mountain plateaus of Central Asia, is the motherland of the Huns, the Tatars, the Mongols, and the Chinese; their branches are the Mantchoos, Koreans, Japanese, and Loocheans. The Malayan Peninsular is entirely inhabited by nations whose Tatar origin is clear; their eyes, their hair, and the contour of their limbs, evidently belong to this race. The western parts are possessed by the Arracanese, Burmese, and Peguans; the southern division by the Siamese; the south-east by the Kambodians; while the eastern coast is peopled by various tribes of Tsiompa, and by the Cochin Chinese and Tunguinese, who approach nearest in their features to the inhabitants of China; but all proceed from the same root, and nearly all are connected with this ancient mighty people, and with the great primeval creed, which we know as Buddhism. "If there is a people in the world," says Pauthier, "who can with truth boast of their high antiquity, it is assuredly that of China." While they reject the fabulous thousands of years which belong to Indian chronology, they content themselves with eras that are reasonable and true.

50. China proper is almost a square, embracing, at least, 1400 miles on every side; with the tributary states which belong to, or are claimed by it, it occupies an area greater than Europe. From north to south, it is nearly 2300 English miles. It is not only one of the greatest empires in the world, but is one of the very greatest that has ever existed. Its frontier barriers—the Great Wall,

* Last Days of Rammohun Roy. 131.

and its principal canal—are justly regarded, from their magnitude and antiquity, as being among the wonders of the world.

51. China, says M. Klaproth, presents the spectacle of a vast and ancient empire, with a civilisation, whose principal aim has constantly been to draw closer the bonds which unite the society it formed, and to merge by its laws the interest of the individual in that of the public. As far as we can trace the organisation of society in China in the remotest antiquity, we find it established on the politico-patriarchal principle. The Emperor was considered the father of the people; his subjects constituted his family. The prime virtue, the prime duty, was filial piety; children were to practise it towards their parents, and subjects towards their monarch, and those who represented him. The same doctrines of polity and private morals continues to the present day. The duties of this relation, which is considered to be the most important of all others, are supported occasionally by arguments and illustrations drawn very unexpectedly from nature. Look, say they, at the lamb and the kid, which kneel when they are suckled by the mother. For their politics, says Du Halde, which consisted in the observation of regularity and purity of manners, they reduced to this simple maxim, viz., that *those who command should imitate the conduct of Tien* (the King of Existence, or of Heaven) *in treating their inferiors as their children; and those who obey ought to look upon their superiors as they would upon their fathers*; in one word, every member of the empire considered himself as one of a great family, regarding and respecting the Sovereign as their loving parent.

52. Bounded on the south and east by a stormy sea, on the north by immense deserts, and on the west by high chains of mountains, covered with perpetual snow, China was inhabited at a very remote age: its historical traditions extend to more than three thousand years before our era. Nevertheless, the Chinese were not the first inhabitants of the country; they were immigrants who found there tribes of a different race. Their empire began undoubtedly in the north of China before that great catastrophe, the deluge of Atlantis. At that period they were only, as it were, in the morning of their age. These new inhabitants came from the north-east, if we may judge from the place where the Chinese fix the first theatre of their mythology, namely, in the snowy range, called Kwan-lun, or Koolkoon. These mountains run along the western side of Northern China, beginning at the north of the Blue Lake, and joining on the west the Tsung-ling ridge.

53. Like the Chinese in this particular, the Hindus, having descended from the Himalaya to invade Hindustan, place the residence of their gods on the mountains whence they came; and thus preserve the tradition of their first country in the dogmas of their creed. Thus the north is sacred with the Hindus for the same reason that the west is with the Chinese, because they came from that quarter; for it was from the snowy ridge which borders Tibet in the North, that the Chinese descended towards the east; whilst the Hindus deserted that which limited their country in the south, for the purpose of effecting their settlement in the Cis-Gangetic peninsula. (See "Book of God," Part I., 271.) Hence the ancient Chi-

nese saying: "In the west the Holy One appears," meaning Fo,* who had come to them from the west; intending perhaps also the first Buddha.



54. Tibet, Tangout, or Se-tsang, as the Chinese denominate it, comprises nearly twenty-five degrees of longitude, and above eight of latitude. Tibet is a plateau, elevated several thousand feet above the level of the sea. The Himalaya, or Heaven-Mountains, extend in stupendous range along the southern and western frontiers of Tibet; the Dhawalajiri, or White Mountain, the highest

* The head of Fo, inserted above, and which is taken from a Chinese manuscript of great antiquity, exhibits the two horns, or symbols of a solar descent, which the Hebrews in other ages assigned to Mosheh, or Amosis, the renovator of their creed.

in the world, towers far beyond the clouds. Innumerable rivers take their rise in this table land—the Irrawaddy, the Indus, the Ganges. The same ridge of mountains that gave birth to the Irrawaddy, contains also the sources of the Bramaputra, which, after a course of 1700 miles, mingles its waters with the Ganges. Everything in this vast and sublime region is grand, colossal, titanesque; nature shows herself in her loftiest majesty. The same mighty features present themselves in their religion, which, amid the clouds and mists of superstition and priestcraft, shines with the grandeur of the archangelic, though dimmed, indeed, by contact with the earthly.

55. This is nearly all can be inferred from the slight hints contained in the ancient records of China respecting the first origin of that nation. It is not easy to throw any historical light on that of its first founders. Sir W. Jones, on the authority of the following passage in the "Institutes of Menu," thought himself justified in giving to the Chinese an Indian origin:—"Many families of the military class, having gradually abandoned the ordinances of the Véda, and the company of the Brahmins, lived in a state of degradation; as the people of Pundraca and Odra, those of Dravira and Cambôja, the Yavanas and Sacas, the Paradas and Pahlavas, the Chínas, and some other nations. The mention of the Yavanas, or Greeks, in a Sanscrit text, which Sir William believes to have been composed about the year B.C. 1000, or 1500, either affords no great idea of its antiquity, or conclusively proves that it has been interpolated; for it is very probable that the Hindus knew but little of the Greeks, except from chance travellers like

Pythagoras, before the expedition of Alexander. So, again, the name of Chínas, which is quoted in this passage, may lead us to doubt that the text is as it came from the pen of its first author; for the term "China," by which the Hindus call the celestial empire, is not more remote than the dynasty of Thsin, which, in the third century before the Christian era, united the whole empire under its sway. Hence Brigoo, who published the "Institutes of Menu," and who lived certainly 3000 years before Jesus, could not have known the Chinese under the name of Chinas. So in the Ramáyana, where the names, which accompany that of the Chinese, are the Paramachinas (Chinas by excellence), those of Ghândhâras (Kandahar), the Yavanas (the Greeks), the Bahlikas (Balkhs), the Kekagas, and the Kambojas. It was from this text of Menu that Sir W. Jones was led to think that the Chinese were descended from families of the military caste of Hindus, who left India and mixed with barbarians. This text, however, by no means shows that the Chineas ever inhabited Hindustan. There are, therefore, strong grounds for believing that the passages in the laws of Brigoo, and in the Ramáyana were interpolated but a short time previous to the Christian era. In that case, it would be easy to explain how the Chinese happened to be classed with the people of the north-west, such as the inhabitants of Balkh and Kandahar. It is by that way the Chinese, on their part, made the discovery of India. It was by means of the inhabitants of the plains beyond the Oxus that the first approximation was made between the two great nations of Eastern Asia. It was therefore easy for Indian authors, who were but indifferent geographers, as well as for legislators and poets, to mention the

Chinese among the Mlechás, or barbarians, to whom they were indebted for the knowledge they had of them. The epoch we must assign to these communications would also well explain the circumstances relative to the names of Sakas, and Xacas, and Yavanas, which last designation we should find refers to the Greeks of Bactria. The Chinas of the Indian works we have quoted would then be the subjects of the Thsin dynasty, who arrived about 200 years before the present era on the banks of the Indus.

56. These passages, thus explained, bear no longer any reference to the origin of the Chinese nation; and Sir William Jones should have considered them more carefully before he drew any inferences from them. Indeed, there is no authority, either from historical evidence, or from the results given by the comparative study of languages, for deriving the descent of the Chinese from the Hindus; and if we take the trouble to consider the physical and intellectual difference between these two peoples, we must reject the hypothesis. Let any one observe the eyes, the cheek-bones, the nose, and the square flat face of the Chinese, and then look at the physiognomy of the Hindus, in whom, excepting in respect of colour, we find the features of the European race, and compare the countenance of the two nations. Let any one examine the vast religious system of the Brahmins, with its wild poetry and gorgeous visions, and place it by the side of the simple creed of the ancient Chinese—a creed founded on love and reason alone, and which so well deserves the name of religion. The division into castes is unknown in China; the inhabitants of this empire have not, even in their language, a term proper to express this dis-

tinction. Can the rational and prosaic genius of the Chinese be brought into comparison with the poetic, philosophic, and speculative mind of the inhabitants of the banks of the Ganges and Jumna? After the harsh and grating sounds of the Chinese language, let any one listen to the harmonious accents of the Sanscrit, brought to its greatest perfection under the care of Saravati; let him, lastly, cast a glance on the literature of the Chinese —a literature full of interesting facts and notices, and contrast it with the philosophico-ascetic writings of the Hindus, who, by their repetitions, have unfortunately succeeded in rendering a sublime poetry tiresome. I question much whether any one after these comparisons, will be still inclined to ascribe a common origin to the Indians and Chinese.

57. The Chinese colonists, descending from the heights of the Kwan-lun towards the borders of the Hwang-ho, or Yellow River, subdued, and perhaps exterminated, in succession the barbarous clans which they found in the country. A few of these indigenous tribes have preserved themselves in the mountains of Eastern China, and are called by the general name of Miao—that is, first offspring, first-born of AO, or God in his creative aspect; and these peoples are properly the lineal representatives of those who received the primeval creed, either from the Twenty-four Buddhas, or from the first Hermes. These tribes still maintain independence in their rugged country and mountain fastnesses. The ridges which they occupy are said to extend from west to east for the length of nearly 400 miles. The Chinese call them "dog-men," and "wolf-men," and vow that they have tails like apes and baboons. There is hardly any intercourse between

the two; consequently, little is known of their manners and habits. We have no vocabularies of their language by which to ascertain with absolute certainty the race to which they belong. Until, however, we obtain these important documents, we are induced to believe from some passages of Chinese authors, that the Miao, or worshippers of AO—at least, those of the more northern countries—are of the same stock as the K'hiang, or Tibetans.

58. The first founders of the Chinese Empire did not amount, it is said, to more than about one hundred families. A very ancient treatise, called "Pih kea sing," has preserved their names, which are still those of the families now existing in China. It is very probable that those who came down from the Kwan-lun were no longer in a barbarous state, and had already made considerable progress in the arts necessary to social life. In fact, we find them shortly after their arrival in their new country inventing, or teaching writing, observing the course of the stars, and making a number of discoveries of considerable importance to a new society. The Chinese and the Hindus, says Pauthier, are *the only people that we know of* whose civilisation has originated with themselves —who have not learned from external sources. Pauthier did not know, I presume, that this distinction belongs to them, because of their having had Messengers of God from the era of the First, until that of Brigoo, peculiarly belonging to their own clime, and extending over a period of 2400 years: which good fortune was alone enough to have raised them to the philosophic height which they attained.

59. The Chinese and the Hindus are the only peoples also whose annals offer very ancient observations avail-

able in astronomy. The first eclipses which the former mention are of use only in chronology, owing to the vague manner in which they are reported; but they prove that in the time of Yao, more than 2300 years before the advent of Jesus, astronomy was cultivated in China as the basis of their public ceremonies. The almanack and the announcement of eclipses were important objects, for which a mathematical tribunal was expressly formed. They then observed the meridianal shadows of gnomon at the solstices, and the passages of the stars on the meridian; they measured time by clepsydras, and determined the position of the moon with respect to stars in eclipses, which gave the sidereal positions of the sun and solstices. They even invented instruments for measuring the angular distances of the stars. By the union of these means, the Chinese had found that the duration of the solar year exceeded 365 days by about the fourth part of a day. They began the year with the winter solstice. Their civil year was lunar; in order to bring it up with the solar, they made use of the period of nineteen solar years, corresponding with 235 lunar months—a period exactly the same as Calipus thirteen centuries later, introduced into the Greek almanack. As their months were alternately of twenty-nine and thirty days, their lunar year consisted of 354 days, and was consequently shorter by eleven days and a quarter than the solar year; but when the amount of these differences would have exceeded one moon in the year, they introduced an additional month. They had divided the equator into twelve immoveable signs, and twenty-eight constellations, in which they carefully determined the position of the solstices. Instead of a century, the Chinese, like the Hin-

dus, have a cycle of sixty years,* which they call Kya-tse, and a cycle of sixty days instead of a week; but the small cycle of seven days in use throughout the East, was known to them from the remotest times. The people of Mala-Bar call the cycle of 60 by the name, "Chi-tran." Each of these nations carries back time authentically to more than 4000 years before the era of Jesus; each of them has its cycle of cycles—a grand period of 3600 years: 60 × 60, and 600 × 6 = 3600—at the expiration of which a new grand period recommences. Hoang-ti, the Yellow Emperor, who lived in pre-historic times, is said to have invented this cycle.

60. The division of circumference was always regulated in China by the length of the year, so that the sun described exactly one degree every day; but the division of the degree, of the day, of weights, and all linear measures, was decimal; and this example given, for upwards of 4000 years at least, by the most numerous nation on earth, proves that these divisions, which besides offer so many advantages, may become by practice exceedingly popular.

61. The origin of Chinese writing is lost in the abyss of mythology: it goes back probably to the earliest ages of man. It is a language to the eye, and it is understood by all the nations who have received and learned its extraordinary characters, however different their vernacular or spoken languages may be from the spoken languages

* How curiously the ancients symbolised in all things, is apparent from their idea as to the number 60; for, according to Aristotle (Hist. Anim. lib. v.) the crocodile (one of the primeval symbols for God) brings forth sixty eggs of a white colour, and sits on them for sixty days; some added that it lived for sixty years.

of China. The first characters which composed it were the images of the things represented. The primitive form of representative signs became gradually obliterated, in proportion as the art of writing became extended. The strokes indicating the outlines were altered; in order, therefore, to render writing more regular, the strokes were made stiffer and more uniform. Thus the characters ceased to be images, and became conventional signs. The number of these signs seems to have been very limited at first, as it must have been found very troublesome to have a multitude of different objects; but when the barrier of images was once overcome, and the elements of the characters were rendered more regular, and easier to trace, the groups were rapidly increased. This must have taken place during the first ages; for the most ancient Chinese inscriptions that we know—such as the monuments of Yu, and those on Mount Thaë-shan, in the province of Shan-tung—offer but few genuine images, although one may without difficulty trace in the characters they contain the altered outlines of the images. The first promulgator of these symbols is said to have been Souin-gin-chi. In the first state of society, a few hundreds of such signs were sufficient; but new wants soon arose, and the art of writing being called into use for things not previously thought of, the Chinese were compelled to increase the number of signs, and to do this on new principles. For there could be no question about tracing new figures, which, by being too numerous, would have ultimately led to confusion, and, moreover, the objects they had to trace were not of a nature to be depicted, since they wanted to express ideas and embody thoughts. How was it possible to distinguish by rude

sketches a dog from a wolf or fox, or an oak from an apple or mulberry tree? How, moreover, could they have expressed the human passions—anger, love, and pity—abstract ideas, or the operations of the mind? The manner in which both these obstacles were overcome, whilst it proves, perhaps, that the progress made in civilisation was but small, does great credit to the genius of the inventors. They have done all that their position permitted them to do—a circumstance which is in general too little noticed to pass it over in silence. They combined all the primitive figures by twos or threes, and formed by this means a multitude of compound signs, offering ingenious symbols, striking and picturesque definitions; riddles, which are the more interesting as the solution still exists; and we are not compelled to guess at them under the guidance of vague conjecture. They first of all classed all natural objects, and other things that could be brought within this description, into families, under the head of the respective animal, tree, or plant, which was considered as their type. Thus the wolf, the fox, the weazel, and other carnivorous animals, were referred to the dog; the different species of goats and antelopes, to the sheep; the roe, the deer, the musk animal, to the stag; the other ruminating quadrupeds, to the ox; the gnawing animals, to the rat; pachyderms, to the pig; the hoofed animals, to the horse. In this manner the name of every creature was formed of two parts; the one referring to the kind, and the other determining the species, by a sign indicating either the peculiarity of it or its habits, or the use to which it would be applied. By this truly ingenious system, natural families were formed which with the exception

of a few anomalies, might even be admitted by modern naturalists. The difficulty as to the abstract notions and acts of the mind although greater, was no less ingeniously eluded. To paint "anger" they drew a heart surmounted by the sign of a slave. For "attraction" or "seduction" the image of a woman with the symbols of word and net. A hand holding the symbol of centre, designates "the historian" whose first duty it is to incline to neither side. The images of two men implied "mutual salutation" if they looked towards one another; "separation," if they turned their backs; "following," when placed one after the other. To give the idea of a friend, they drew the two shells of a bivalve.

62. This symbolic language is most easily learned and communicated; it is also most easily understood. Crawford in his embassy to Siam and Cochin-China, stopped at an island in the Gulf of Siam which was inhabited only by a few poor Cochin-Chinese fishermen and their families. They could not speak a word of Chinese, but they could read Chinese characters; and when Mr. Crawford's interpreter wrote down questions in Chinese, one of the head fishermen gave him intelligible replies in writing in the same character. Not a word, not a syllable was exchanged orally between the two, and yet our envoy obtained the information he wanted about the island. The Japanese also, by the use of symbols, continue to carry on not only correspondence, but trade with provinces, the inhabitants of which, were they to meet, would not be able to converse, from a total ignorance of the language of each other. This is a convincing proof that a knowledge of letters does not necessarily militate against the use of symbols. So "the characters of Cochin-China, of Tong-king, of

Japan, and Java, are the same with those of the Chinese, and signify the same things; though in speaking, those nations do not express themselves in the same manner; of consequence the language of conversation is very different, and they are not able to understand each other, while, at the same time, they understand each other's written language, and use all their books in common." (Ency. Brit., Art. Philology, Sect. 117.) The best practical illustration of a written character common to several nations who cannot understand each other's speech, may be found in the Arabic numerals common to all Europe. An Englishman who could not understand what an Italian meant if he said *venti-due*, would comprehend him immediately if he wrote down 22. This advantage, which belongs to our *numerals* only, pertains to *the whole language* of the Chinese, and those other nations who use the same characters, without affixing to them the same pronunciation.

63. Dr. Morrison, in his "Chinese Miscellany," p. 1, thus confirms this striking fact: "The Chinese language," he says, "is now *read* by a population of different nations, *amounting to a large proportion of the human race*, and over a very extensive geographical space, from the borders of Russia on the north, throughout Chinese Tartary on the west, and in the east as far as Kamschatka, and downwards through Corea and Japan, in the Loo Choo Islands, Cochin-China, and the islands of that archipelago, on most of which are Chinese settlers, till you come down to the equinoctial line at Penang, Malacca, Singapore, and even beyond it, in Java. Throughout all these regions, however dialects may differ and oral languages be confounded, the Chinese *written* language is understood by

all. The voyager and the merchant, the traveller and the Christian missionary, if he can *write* Chinese, may make himself understood throughout the whole of Eastern Asia." (See Gutzlaff's Journal of Three Voyages along the Coast of China in 1831, 1832, 1833, p. 22.) "Thus," says Davis, "by knowing only how to *write* a few hundred Chinese words, a man may make himself understood over an extent of 2000 miles, in latitude from Japan in the north to Cochin-China in the south." Bearing these facts in mind, and coupling them with such other intellectual records as we possess concerning the Chinese people, we should hardly err if we denominated them the wisest nation on earth, and so entitled to our highest respect and regard.

64. Couplet relates that the first Chinese letters consisted of straight lines which ran parallel to one another, and were of different lengths and variously combined and divided. Martinius says the same, and they both give several specimens of the most ancient manner of writing them. These letter-lines were contained in the book called Y-King, or the Book Y, which was ascribed to Fo, a Scythian from Cataia. But although these were said to have been invented about 4200 years before Jesus, nobody undertook to explain them before Veng-Vang, a foreigner and a tributary prince who lived about 1100 years before the Christian era; and about 500 years after him, Confucius undertook the interpretation of them, though he is a writer in no way to be depended upon. Couplet also says, that very long before the time of Fo they had knots of lines instead of straight lines for letters, and that Hoang-Ti was the first who composed the Chinese characters which were ever after used. The knots of lines

and the straight lined characters were most probably first used as numerals, and like the contracted Ogham, never exceeded five, the number of fingers on the hand.

65. Bayer, in his first volume of the "Museum Sinicum," observes that the common characters of the Chinese consist of nine simple figures, five of which were plain lines, and the other four, one, two, or three of them joined together, so that it is probable that these Chinese characters or letters were originally formed by various combinations out of the old lines of the Book Y. It is also worthy of notice that the characters at Persepolis consist of a number of strokes or darts, and that the number never exceeds five, which made Monsieur Gebêlin observe that there was a great resemblance between the Irish Ogham and the Persian Cuneiform. M. Bailly is of the same opinion, and he thinks all these alphabets were originally numerals. We are thus carried back to the very earliest ages, when the Oghamic, Chinese, and Cuneiform characters preceded the invention of Egyptian and Mexican hieroglyphics.

66. "The Chinese language," says Max Müller, "stands by itself monosyllabic, *the only remnant of the earliest formation of human speech*" (Chips, 1, 22). If their language goes back so far, why should not their religion? and why should not that religion be Buddhism or Monotheism, derived from the First and Second Messengers? This is a question more easily asked than answered; the philologists who, like Max Müller, are forced to admit the primeval origin of the language, are, by a singular inconsistency nevertheless, found on the side of those orthodox writers who pretend that the religion of the Chinese is comparatively modern, and that it can hardly be said to

have existed until some few centuries before Jesus. This, however, is a mistake or a falsification of all true history.

67. In a country where writing and astronomy were known at so remote a period, history which is founded on these two arts must also be very ancient. In fact, the authentic annals of China, as I have already observed, go back to more than 3000 years anterior to our era. The early portion is filled with fables; we there see sovereigns who invented, like those of Persia, the arts necessary to the wants of human life. However, by means of these narratives, we are led to the epoch of a great inundation which was produced by the overflowing of the rivers, and which devastated chiefly the northern provinces of China, laying bare and draining the Desert of Cobi, then covered by an inland sea: this inundation was doubtless a consequence of the Atlantean Deluge, whose effects were felt all over the earth; to the more wide and general diffusion of waters resulting from that Deluge, the white race perhaps owes its origin.

68. From the most remote periods the emperors of China kept notes of the most remarkable occurrences of their reign, as well as of the speeches delivered by them to their grandees, or those which their counsellors uttered before them. There were also collections made of the laws, of the religious and court ceremonies, of ancient poems, &c. These writings were preserved among their most valued archives, and had they existed until now, we should possess a history of the Celestial Empire superior in interest and authenticity to the recorded annals of any other people; but they were for the most part destroyed by the Emperor Chi-hoang-ti, the same who has rendered himself for ever famous by his erection of the Great Wall.

This, it is said, contains materials sufficient to surround the whole earth on one of its largest circles with a wall several feet high. The loss which mankind has sustained by the destruction of these writings may be compared to that inflicted by the burning of the Alexandrian Library.

69. Of the rulers or chieftains anterior to Fo, but scant information consequently can be obtained by Europeans. It would almost require a lifetime passed in China to learn with exactitude their names and histories. Father de Premare has given an interesting and curious summary, tinged, however, with more mythology than the present age cares to digest. I refer the reader to these Researches which he will find in the Pantheon Literaire (Les Livres Sacres de l'Orient). Father Amiot cites from Hoang-sing-tchouen, who says that he has inquired into the history of those who had filled the throne between the three Hoang and Fo, and had gone over all the ancient books, and that his discoveries were these :—That there were nine Teou, five Song, fifty-nine Chee, three Ho-to, six Lien-tong, four Suming, twenty-one Sun-sei, thirteen Yu-ti, eighteen Chan-tong, and fourteen Chou-ki; making in all ten families, who, for a very long series of years, had occupied thrones with glory before the days when Fo took upon himself the duties of legislator. More than this it would be useless to know.

70. I have already alluded to Hoang-ti, whose mother, Fou-pao, impregnated by a cloud of the most glorious brilliancy, brought him forth amid the hills of Hien-yuen. This prince is said to have discovered the use of the mariner's compass, and to have employed it as a guide while hunting in the boundless forests. The Arabs borrowed the invention from the Chinese, with whom they

traded, and from these a knowledge of its powers was introduced to Egypt. To his minister, Ta-Nao, he committed the regulation of the cycle of 60; to Yong-tching the construction of a sphere and almanac; to Yong-yuen the making of clocks. He coined moneys, which he named Kin-tao; and even composed a treatise on medicine. His wife employed herself so much in the cultivation of fine and useful arts, and their dissemination among her ladies, that she was regarded as a species of divinity. Hoang-ti belongs no doubt to the mythologic era; but we should err greatly if we therefore concluded that all that is related of him is untrue. He may not have reigned for a hundred years, and he was not the Son of a Cloud; but all else that is connected with his name is probable, possible, and perhaps actually true. I have often dreamed that it is a Chinese name for the second Buddha, Enoch.

71. Pan Kou, says Abu Said Beidawi, was the first sovereign of China, by which he means that his laws were introduced there in the earliest ages. He was the Son of Chaos, says Martinius (Hist. Sin., p. 3). But Chaos was a primitive name for AO. Pan-Kou, therefore was the Son of God. This is the name given to Adama in one of the gospels. Pan-Kou appears in Ja-Pan, where his laws also were preached, and, according to Andreas Müller, an erudite Orientalist of the seventeenth century, the name is synonymous with Pan-Zou, whom he calls the First Man—that is, the First Teacher of Man. He was surnamed Yu-Chi, which is translated the Legislator of the Earth. After him we read of Hwang, or Hoang-ti, which I consider, as I have said, a Chinese reading for Enoch. He had the face of a dragon, and was endowed with marvellous wisdom. In his days appeared five dragons (great

missionary pontiffs) of remarkable splendour; the heavens distilled divine dews; the earth sent forth nectar; the sun, the moon, and the stars shone with double brightnees. In those days men were taught thus: *That which man knows is as nothing in comparison with that which he knows not.* These pontiffs by themselves or missionary priests carried the religion of Enoch over the world, and planted in the central cities of America the same religion whose gigantic remnants at the present day associate their past with the faith, the customs, and the peoples of Central Asia. After Enoch came Fo, who said that he received his laws from a Water-Dragon, symbolically from the Holy Spirit, the Queen or Serpent of the Waters. His mother, as she walked by the side of a river, was enveloped in the beautiful arch of the rainbow; she conceived and bare a son, the third Messenger of God. The readers of the "Book of God" do not require to be told that the Rainbow means the Holy Spirit, who, ever in the due cycle of the Sun, sends the Buddha to mortals. On Fo and Lao all that is beautiful in Chinese morals and theology depends. Confucius was what is called a Secularist, and to the prevalence of *his* philosophy I think we may trace the decadence of all true grandeur of religious idea among so many millions of Chinese—a decadence which would have corrupted the whole empire and led it to destruction had it not been counteracted by the sublime force of Buddhism, as put forth in its two great representative creeds of Fo and Lao. Confucius is, in fact, the Paul of China. We are not left altogether ignorant of the older theology of the people of China anterior to the days of Fo. I myself entertain no doubt, from the frequent recurrence of the word AO, both as a single

name and as a termination, that the Apocalypse had reached the original inhabitants of this part of the world, and that its teachings coloured all their belief. We have other relicts also of their original religion. The Grand End of all things, who is God, was called by the Chinese the Great Unity and the Great Y. This Y is a Tri-Une; it is a Tree; it is a T: all sacred and symbolic significations of the Creator and the Lord. Lo-Pi says that it has neither body nor form, yet that all things which possess either body or form proceed from that which has neither. Vang-Chin says of Y that we must take care not to consider it a letter or a sign, but that it signifies Wisdom, active and inexhaustible, which no image can represent, which no name can denominate, which is infinite and all-comprehending. Lie-tse says of Y that it means the Great One, the Immaterial Essence. Hiu-chin says—In the beginning Wisdom subsisted in Unity; she made and divided Heavens from Earths, and formed and made all things perfect. Chou-ven calls this Unity TAO, which is the Apocalyptic AO with the prefix T, between which and the Chinese Y and the Egyptian Y, or sign of The First, there is no difference. TI, therefore, means God; TAO the Bi-Une; and TI-EN-TSAO, the Lord in the Heavens, the Makers. They gave Him another name, Ta-gin-Tsao, which means The Grand Man, who made the heavens, the earths, their peoples, and all things. In this the reader will see a curious resemblance to the Grand Man of Swedenborg, though I very much doubt whether he had studied the theology of China. The Chinese sage, Ti-Ki, has another allusion in perfect harmony with the great Seer of Stockholm, in which he declares that the material and visible Heaven is in correspondence with

that which is invisible. The reader need not be reminded that the Buddha-Guru, or Priest, whom we call Pythagoras, brought the sign Y to Europe, and taught his followers its mystic meaning. Such was the original name for God, not only in China, but perhaps throughout the whole of Tibet. Y, being a corruption, or an inflection, as it would seem, of the primal name of God on earth, namely AO, the pronunciation of which in China and Hindustan is analogous to it. Neither are we without a memorial of another Apocalyptic name, Issa, which appears in Tse. I have read, says Father Premare, in an ancient Chinese author, that in the beginning, when all things were produced, they found in Tse their Source and Origin. Tse is the Principle from which all things emanated.

72. We descend now to a later period, to the days of the Third Messenger. From the foundation of the empire of Fo, says Du Halde, the Supreme Being was commonly known by the name of Chang-ti and Ti-En, who was the object of public worship, and, as it were, the Soul and Prime Mover of the government of the nation; this Supreme Power was feared, honoured, and reverenced, and this, not only by the people, but by the grandees of the empire, and by emperors themselves; and it will be sufficient to say that, according to the assertions of the canonical books, the Chinese nation, for the space of two [four] thousand years, acknowledged, reverenced, and honoured a Supreme Father and Sovereign Lord of the Universe. I have already intimated that they derived this doctrine from the Apocalypse of the First Messenger, Pan-kou, also called Hoën, in which, I think, the reader will find Babylonian Oannes and I-Oan, whom

I have already proved to be Chaudama, Gaudam, and Adam the First Buddha—the true Father of the Faithful. He is worshipped still as the primeval Han, a mythical king and pontiff, of whom Kircher, in his curious and valuable *China Illustrata*, has given two prints, and of whom these true disciples of the Orient, our own Celtic Druids, have preserved their sacred and traditional name of Owen, or Oen, a synonym of all that is beautiful or noble on earth. Pan-Kou is represented always in *a dress of leaves*, herein indicating the divine husbandman and shepherd-prince, the First Messenger, and connecting him with the Genesis Chaudam in his dress of fig leaves. Of Pan-Kou we read in Lo-pi that he was perfectly wise, and that in one day he took upon himself *nine different forms*. These allude either to the Nine Messianic Messengers, in whose phantom shapes this great Buddha showed himself; or if they are taken in conjunction with his own apperance as the Hermes, they represent the Ten Indian Avatars. Many-formed Proteus, or Protos, was a Greek name for the First, and it alluded covertly not only to God, whose outward visible manifestations are without number, but also to the First Messenger as he is thus represented by the Chinese, appearing in the numerous forms of his successors in a transfiguration similar to which occurred to the Ninth. Pan-Kou rudimentally means All-Rule, a name of profound significance as applied to the Author of the first Revelation, which ought indeed to possess universal sovereignty over mortals. In commemoration of the First, our great Chinese Hermes is said to have called his Eight Rules of Life by the name Kwa, or Koua, in which, I think, the reader will trace a mystical allusion to AO, and to the hieratic

letters K and U. Those who have made matters of this kind their study do not need to be told that from the beginning of the age of signs, symbols, and numerals, they have ever had a secret meaning known only to the initiated, and that this observation specially applies to the letters which I have named.

73. The Sin-phos, or followers of Fo, in Assam, preserve traditions of their forefathers which connect them with the earliest ages, and more especially with the Apocalypse. They are divided into twelve tribes, in commemoration of the Twelve Messengers; and the term, the Twelve Chiefs, is used to express the collected body of the race. They say that their forefathers were immortal, and held celestial intercourse with the planets and all the heavenly Intelligences, following the worship of One Supreme Being. *They worship the image of Chaudama*, and are Buddhists (*As. Res.* xvi.) By the expression, "their forefathers were immortal," they allude to the Twenty-four Buddhas, or Ancients, from whom all sacred truth flowed, as it were, in a pure stream, bearing the full assurance of a future immortality. These Ancients are known in China under the name of Tin Hoang, Tai Hoang, and Ku-fang-chi. "In their days, says Vang-vang-jou, "the earth was at peace; men had all things in abundance without the necessity of labour. There was but one universal language." (See Book of Enoch, i. 300; ii. 51, 57, 110, 150.) In their days the birds built their nests so low that one could touch them with the hand; every animal obeyed the word of man; the distinction between thine and mine was unknown—all possessions were in common. "These ancient rulers," says Kouan-tse, "carried the people, as it were, in their hearts,

and the people looked upon them as divine." In their funeral rites they resemble the people of Otaheite; thus carrying them back to pre-historic days. Their swords are called "Dhao Thou," another memorial of AO.

74. Mr. Gogerly, the most accomplished student of Buddhism in Ceylon, says: "Its sacred books expressly demonstrate that the doctrine had been preached by the Twenty-four Buddhas (or Ancients) who had lived prior to Chaudama, in periods remote, but that having disappeared, *Chaudama re-discovered the whole*, and revived an extinguished school." (See Appendix to Lee's Translation of Rebeyro, 265.) This remarkable coincidence in belief between Assam and Ceylon is deeply interesting and suggestive. But we see it also equally resembling the Buddhism of China, as it exists within the penetralia of Lassa; or, as it is mystically designated, "the navel of Tibet."

"The Y-King, or Book of Changes, is regarded," says Wylie, "with almost universal reverence, both on account of its antiquity, and also the unfathomable wisdom which is supposed to be concealed under its mysterious symbols. The authorship of these symbols (Kwa), which form the nucleus of the work, is with great confidence ascribed to Fuh. These consisted originally of eight trigrams; but they subsequently combined in pairs, augmented to the number of 64 lexagrams. This second process has also been attributed to Fuh by some; while others ascribe it to a later hand. These last authorities are right. The eight trigrams belong to Fo, or Fuh; the sixty-four to his priests, at a time long subsequent.

75. In 1713, the Emperor of China directed the following summary of the Chinese moral system to be given

by his ambassadors to the Russian Government: "If you are asked," he says, "what we principally esteem and reverence in China, you may thus reply: In our empire, fidelity, piety, filial piety, charity, justice, and sincerity are esteemed above all things. We revere and abide by them; they are the principles upon which we administer the empire, as well as govern ourselves. We likewise make sacrifices and oblations; we pray for good things, and we deprecate evil things; but if we did not act honestly, if we were not faithful, pious, charitable, and sincere, of what avail would be our prayers and sacrifices?" It is impossible not to render our homage to such exalted sentiments; they are worth all the millions of silver which we have gained by opium smuggling, and such other pious virtues as we have practised in China.

76. In the book of Sacred Instructions, addressed to the people, founded on their ancient writings, and read publicly by the principal magistrates on the days that correspond to the new and full moon, the sixteen discourses of which it consists are *headed* by that which teaches the duties of children to parents, of juniors to elders, and (thence) of the people to the Government. The principle is extended thus, in a quotation from the Sacred Books:—"In our general conduct, not to be orderly is to fail in filial duty; in serving our Sovereign, not to be faithful is to fail in filial duty; in acting as a magistrate, not to be careful is to fail in filial duty; in the intercourse of friends, not to be sincere is to fail in filial duty; in arms and in war, not to be brave is to fail in filial duty." The claims of elders are enforced thus:—"The duty to parents and the duty to elders are indeed similar in obligation; for he who can be a pious son will also prove an

obedient younger brother; and he who is both will, while at home, prove an honest and orderly subject, and, in active service from home, a courageous and faithful soldier. . . . . May you all, O soldiers and people, conform to these our instructions, evincing your good dispotions by your conduct and actions; each fulfilling his duty as a son and a junior, according to the example which is left you "by the wise and holy men of former times." The wisdom of ancient Emperors, Yaou and Shun, had its foundation in these essential ties of human society. Mencius has said, "Were all men to honour kindred, and respect their elders, the world would be at peace."*

77. But the Government does not confine itself to preaching; domestic rebellion is treated in nearly all respects as treason, being, in fact, *petit treason*. A special edict of the last Emperor went beyond the established law in a case which occured in one of the central provinces. A man and his wife had beaten, and otherwise severely ill-used the mother of the former. This being reported by the Viceroy to Pekin, it was determined to enforce, in a signal manner, the fundamental principle of the empire. The very place where it occurred was anathematised, as it were, and made accurst. The principal offenders were put to death; the mother of the wife was bambooed, branded, and exiled for her daughter's crime; the scholars of the district for three years were not permitted to attend the public examination, and their promotion thereby stopped; the magistrates were deprived of their office and banished. The house in which the offenders dwelt was dug up from the foundations. "Let

* Meaning China.

the Viceroy," the edict adds, "make known this proclamation, and let it be dispersed through the whole empire, that the people may all learn it. And if there be any rebellious children who oppose, beat, or degrade their parents, they shall be punished in like manner. If ye people, indeed, know the renovating principle, then fear and obey the imperial will, nor look on this as empty declamation. For now, according to this case Yeng-chen wherever there are the like I resolve to condemn them, and from my heart strictly charge you to beware. I instruct the magistrates of every province severely to warn the heads of families and elders of villages; and on the 2nd and 16th of every month to read the Sacred Instructions, in order to show the importance of the relations of life, that persons may not rebel against their parents —*for I intend to render the empire filial.*" This was addressed to a population estimated commonly at 360,000,000.

78. The vital and universally operating principle of the Chinese Government, says Sir George Staunton, is this duty of submission to parental authority, whether vested in the parents themselves or in their representatives, and which, although usually described under the pleasing appellation of filial piety, is much more properly to be considered as a general rule of action than as the expression of any particular sentiment of affection.* It may

* In the exercise of filial piety, says Gutzlaff, the Chinese excel. This, in fact, is the great basis upon which their philosophers erected their whole system of politics, the foundation of a well-regulated society. Yet this reverend writer is not ashamed to add, that he is no very enthusiastic admirer of Chinese filial piety. I suppose he prefers the English system, which sends the parents to the workhouse: or the general habit among Europeans of letting them shift for themselves in a great measure when the

easily be traced even in the earliest of their records; it is inculcated with the greatest force in the writings of the first of their philosophers and legislators; it has survived each successive dynasty, and all the various changes and revolutions which the State has undergone; and it continues to this day powerfully enforced both by positive laws and public opinion.

79. A curious instance of that high and pure sense of honour and truth which the religion of Fo inculcates, and which, though it is not the established creed, colours all the principles of the people, may be found in the following incident so honourable to the Emperor of China; so degrading to ourselves, or at least to those who represented us on that occasion:—When Lord Amherst went on his embassy from England in 1816, he and

are old, decrepit, and have no money to bequeath. The Chinese half worship their parents, and Gutzlaff thinks this idolatry! It is a superstition, certainly, of the most amiable kind. The whole of Gutzlaff's work is written in the same wretched spirit. He talks of vice in China as if it were unknown in Europe; he seeks to counterbalance every Chinese virtue with foibles and frailties, as if we did not see the same thing every day before our eyes in Europe and America, blessed as they are with the riches of Petro-Paulite Christianity. If we accept all he says, the Chinese are about on a level with ourselves; if we weigh all he narrates, they are infinitely superior. The truth, perhaps, is, they are neither better nor worse, except that they believe in good works, and we in the merits of atonement. This poor man, in 1834, wrote as follows:—"The annals of no nation give us an account of creation of Heaven and Earth; God, the Author of all things, visible and invisible, holds no place in their vain imaginations, and therefore they do not ascribe to Him the creation of all things. Sacred history alone contains a simple and satisfactory account of these subjects!!" One might well ask, What nation does not assign the origin of all things to God? and whether the Genesis account is either simple or satisfactory to 1873, however splendid it appeared to this reverend gentleman in the barbaric era of 1834?



BUDDHA.

his suite arrived at the palace of Yuen-Ming Yuen on the 29th of August, after travelling all night. The hour appointed by the emperor for giving audience had already elapsed. The Tatars are early risers. Nevertheless, they were hurried unwashed and undressed to the door of the palace. Lord Amherst demurred to enter in this condition into the imperial presence; he resorted to the usual European excuse, saying that the fatigues of the night had rendered him unwell, and begged his majesty to defer seeing him that morning. This produced a gracious order, that the ambassador should retire to the house provided for him, and his majesty's physician would attend upon him. The physician came and reported, as we may assume, that the ambassador was *not* unwell. The emperor thought he was imposed upon; he degraded the prime minister and some of his principal officers of State for transmitting a false message, and decreed also that the ambassador, who had been guilty of a lie, should be required to depart immediately. And so he did; and the embassy proved to be an abortion. And the emperor sent a letter to the Prince Regent, desiring him to send no more embassies to the Celestial Empire. To save Lord Amherst and his suite from the disgrace attaching to their procedure, it was given out in England, and it is still, I suppose, believed there, that Lord Amherst was not received because of his refusal to perform the cere-

mony of Kotou.* But this, also, is not true, for Lord Amherst, in his letter, offered to kneel upon one knee, and to bow the head, repeating this obeisance the number of times deemed most respectful; and with this the Prime Minister was satisfied.—(See the *Asiatic Journal*, vol. viii., 341.)

80. The family name of Fo is said to have been Fong, a mystical allusion to the Phœnix, or type of the Messenger. Fong also means the Wind, the Breath, in which we trace the identity of the Messenger with Ruach Aleim, the Holy Spirit, the Breath or Emanation of God. (Book of God, ii., 271, 427, 433; iii., 135, 350.) Jesus indicates his Messiaship by his breath. (Book of Enoch, ii., 159.) Fo was surnamed Ching, or the Sage, or the Child of Heaven, because, says the author of Chou-ven, the mother became impregnated by the operation of Heaven.

81. Considerable discussion has taken place among the learned as to who were the Three Hoang, who play so prominent a part in pre-historic or mythologic Chinese annals; some say that they were three kings; others that they signify three peoples, or races; others that they mean the Sun, the Moon, and the Stars. But what they really mean is the Three Buddhas, or Messengers of God, of whom Fo was the third, while the other two were claimed to belong to themselves by the Chinese, as most, indeed, of the ancient peoples claimed an exclusive right in the Messengers, under whose religious teachings they

* The *Daily Telegraph* of Jan. 23, 1873, repeats the old fable, and says, "Lord Amherst maintained the dignity of his country by declining to perform the ceremony of Ko-tou!" Thus history is made.

lived. Thus, the Jews say that they alone have had all the great prophets and teachers of the world.

82. Yuen-leao-fan says that Kan-a-le, in the sense of Kan, signifies the trunk of a tree; wherefore, he adds the Ten Kan called themselves the Ten Mothers; and that Tchi, in the sense of tchi, means the Branches, which is the reason why they called themselves, Che-eull_tse, or the Twelve Children. These, says Father Amiot, form the cycle of Ten and Twelve. The student of the Book of God can alone understand the sublime mysticism which is contained in the above passage. In the arcane language they say also that Jo-mou, the Tree of Obedience, has Ten Flowers, whose light illumines the world. This tree is also called Sang, which signifies a Mulberry, which has ever been considered a symbolic tree.

83. The paternal government preached and perhaps founded by Fo exists to the present moment; the king is regarded by a docile people as a species of divinity, who has a personal regard for, and an interest in, the welfare of every individual in the empire. Dr. King considers that the word Ti, when applied to the king, has an analogy to the word Tien, or heavenly, importing his heavenly compassion for even the most lowly. In many languages, he says, the word by which divinity in general is designated is derived from another word signifying "heaven;" and I see no reason which forbids our recognising the same etymology in the Chinese words ti and tien. M Klaproth is of the same opinion. This scholar tells us, also, that in the ancient Chinese books the word Tien designates sometimes the emperor or moderator of the empire. It is, then, synonymous with te or ti. M. Klaproth cites, in support of this statement, a passage

from the ancient philosopher, Chwang-tsze, who says, Pîh-sing-woo-teën, "The people are without a moderator;" the Gloss adds, woo-wang, "without king." Lastly, we find in the most ancient books the word ti employed in the sense of Shang-ti, Lord of Heaven.

84. M. Kurz infers, from the names of the earliest Chinese monarchs, that their attributes were not restricted to the political administration of the country, but that they were charged also with the care of religious matters. From the Shoo-king, which is a record of the most ancient traditions and customs, it appears that it is the emperor who makes sacrifices to the divinities, and by him that the Supreme Being manifests his will; he was not only Pontifex Maximus, but an infallible pope or lama. In like manner the political attributes of the early emperors of China are clearly shown in this ancient work. They superintended the entire administration of the State; they distributed offices; whatever was done was considered to be done by them. All their actions were subject to the control of the principal magistrates, or the great dignitaries of the State; and they could confer no post without the consent of these magistrates. Two chapters furnish proofs of this fact. "If the emperor is in want of any individual to fill an office, he always applies to the grandees for their advice; he nevers offers any himself; it is always on their presentation that he fills up offices. He had, it is true, the right of a refusal, as we perceive from a passage in the Yao-tïen; for Yao having required 'a person proper to rule according to the exigencies of the times,' he did not appoint the two who were presented to him." In this we trace a resemblance to our own constitution; but in China, men are appointed

to public posts because they are fitted for them; in England, because they are not.

85. This privilege of the veto, however, appears to have been subject to a singular restriction. M. Kurz deduces this from a passage in the Yao-tïen, where Yao relates the calamities occasioned by a great flood, adding, "Is there any person who can arrest and confine the waters?" All replied, "Yes, there is Kwan." "No," returned the emperor, "he maltreats his colleagues." He was answered, "That need not prevent his being employed to see what he can do." "Well," said the emperor, "let him come, but let him take care." This proves, as M. Kurz contends, not only that the emperor could not confer offices till he had obtained the consent of the grandees, but that the right of refusal which he enjoyed did not extend so far as to contravene their views; in short, that his veto was, after all, only a qualified one.

86. The throne was not hereditary: the emperor named his successor, but he was first proposed by the grandees. Thus Yao, setting aside his own son, nominated Shun as his successor; and Shun appointed Yu, renowned in Chinese history as the drainer of the country after the Atlantean deluge. Those who were promoted to the imperial dignity were grandees; and it is probable that the early monarchs were chosen from amongst the grandees who elected them. The early political constitution of China so far as regards the throne, was similar to that which once prevailed in Poland, where the sovereignty was an elective one, dependent on the votes of the nobles from whom the new king was always chosen. So the Pope is always selected from among the cardinals,

who are alone eligible to fill the mythical chair of Peter; and according to the ancient theory of our own constitution, the appointment even to the throne of England is not hereditary but elective; and when the sovereign succeeds he is presented to the people for their approval. What would happen if the people did not approve, the constitution saith not; but the fact of the presentation to the popular assembly is beyond all doubt.

87. Such is a faint and almost indistinct outline of the beginning and of the constitution of the vast empire of China, which, for its grand and mystical obscurity, Pauthier compares to the long sought, hidden sources of the Nile. This author indeed combats the view which Klaproth has taken of the interpolation of the word *Chinas*, in the laws of Manu or Brigoo; but Klaproth is perfectly correct in *his* observation, and those laws, like all other ancient religious writings, have been dabbled with in a thousand places, by forging priestly hands. The voice of tradition is never without value or meaning; and that voice has always ranked the people, the creed, and the monarchy of China, as among the first, the oldest, and the wisest in the world.

88. From the earliest times, China has assumed a superiority over all other countries. It was destined, as its sages supposed, to keep all nations in subjection, and to exercise unlimited sway. China, says Gutzlaff, in the eyes of its philosophers, is like the Polar star in the firmanent, around which the whole universe revolves; like the sun in the heavens, which transfuses its light and warmth over the whole earth. The native writers have drawn a charming picture of the fertile soil, the splendid cities, beautiful canals, majestic rivers, and romantic

scenery of their own land; a complete paradise on earth. Ho-nang, with 62,000 square miles, and more than twenty-three millions of inhabitants, is considered as the first tract of land which was inhabited by the Chinese, and is fabled to be that where Fo held his court, after he had been elected to the throne. The greater part of it is a plain, which, towards the west, swells into mountains. The estimate of the whole extent of the Chinese territory is 310,400 square statute miles. The whole empire is larger than Europe; in my judgment also it exceeds Europe in its general civilisation. Thus stands this colossus, peerless if compared with any state or empire whose greatness is recorded in ancient or modern history; and looking back upon the many centuries of its existence, during which all its contemporaries have decayed and mouldered in the dust, while China alone has stood the test of ages; though conquered and overrun by a destructive enemy, it has never been annihilated. The Chinese nation has never amalgamated with any other, as have all the other large nations of the globe, but has been constantly extending and mingling with the adjacent tribes, absorbing, civilising, and educating, but not wholly eradicating the superstitions which have grown up like weeds around the stately ruins of their religion.

89. There has been no official census of China taken since the time of Kia King, forty-three years ago. Much doubt has been thrown upon the accuracy of these returns, which give 362,447,183 as the total number of the inhabitants of China. I think our greater knowledge of the country increases the evidence in favour of the approximative correctness of the official document, and that we may with tolerable safety estimate the present population

of the Chinese empire as between 350,000,000 and 400,000,000 of human beings. The penal laws of China make provision for a general system of registration; and corporeal punishments, generally amounting to 100 blows of the bamboo, are to be inflicted on those who neglect to make the proper returns. The machinery is confided to the elders of the district, and the census is required to be annually taken; but I have no reason to believe the law is obeyed, or the neglect of it punished.

90. In the English translation of Father Aloares Semedo's history of China, published in London, 1655, is the following passage :—"This kingdom is so exceedingly populous, that having lived there two-and-twenty years I was in no less amazement at my coming away than in the beginning at the multitude of people. Certainly the truth exceeded all hyperboles, not only in the cities, towns, and public places, but also in the highways there is as great a concourse as is usual in Europe on some great festival. And if we will refer ourselves to the general register book wherein only the common men are enrolled, leaving out women, children, eunuchs, professors of letters and arms, there are reckoned of them to be fifty-eight millions fifty-five thousand one hundred and fourscore. The minuteness of the enumerations would seem to show that the father quoted some official document.

91. I have no means of obtaining any satisfactory tables to show the proportions which different ages bear to one another in China, or the average mortality at different periods of human life. Yet to every decade of life the Chinese apply some special designation; the age of 10 is called the opening degree; 20, youth expired; 30, strength

and marriage; 40, officially apt; 50, error knowing; 60, cycle closing; 70, rare bird of age; 80, rusty visaged; 90, delayed; 100, age's extremity. Among the Chinese the amount of reverence grows with the number of years. I made some years ago, says Sir John Bowring, the acquaintance of a Buddhist priest living in the convent of Tien Tung near Ningpo, who was more than a century old, and whom people of rank were in the habit of visiting, in order to show their respect and obtain his autograph. He had the civility to give me a very fair specimen of his handwriting. There are not only many establishments for the reception of the aged, but the penal code provides severe punishments for those who refuse to relieve the poor in their declining years. Age may also be pleaded in extenuation of crime, and mitigation of punishment. Imperial decrees sometimes order presents to be given to all indigent old people in the empire. I am not aware of any detailed statistics giving the number of such recipients. since a return published in the time of Kanghi (1657), Kienlung (1785) directed that all those claimants whose age exceeded 60, should receive five bushels of rice and a piece of linen; those above 80, ten bushels of rice and two pieces of linen; those above 90, thirty bushels of rice and two pieces of common silk; and those above 100, fifty bushels of rice and two pieces, one of fine and one of common silk. He ordered all the elders to be enumerated who were at the head of five generations, of whom there were 192, and, in gratitude to heaven, summoned 3,000 of the oldest men of the empire to receive imperial presents, which consisted principally of embroidered purses and badges, bearing the character shau, meaning longevity.

92. The Kangi tables, showing the numbers who enjoyed the benefit of the edict, are these :—

Above 70 years, . . .	184,086
„ 80 „ . . .	169,250
„ 90 „ . . .	450
„ 100 „ . . .	21
Total, . . .	373,935

The marriage of children is one of the greatest concerns of families. Scarcely is a child born in the higher ranks of life ere the question of its future espousal becomes a topic of discussion. There is a large body of professional matchmakers, whose business it is to put all the preliminary arrangements in train, to settle questions of dowry, to accommodate differences, to report on the *pros* and *cons* of suggested alliances. There being no hereditary honours in China—except those which reckon upwards from the distinguished son to the father, the grandfather, and the whole line of ancestry, which may be ennobled by the literary or martial genius of a descendant—the distinctions of caste are unknown, and a successful student, even of the lowest origin, would be deemed a fit match for the most opulent and distinguished female in the community. The severe laws which prohibit marriages within certain degrees of affinity (they do not, however, interdict it with a deceased wife's sister), tend to make marriages more prolific, and to produce a healthier race of children. So strong is the objection to the marriage of blood relations that a man or woman of the same Sing or family name cannot lawfully wed. The religion of this great empire in its primeval condition, was undoubtedly Monotheism, the creed of AO ; that is the God

who manifests himself as the Bi-Une—the Sun-Moon of Swendenborg; the Male-Female, or God and Spirit of all those people whose religion derived from pre-historic ages we can trace to its source in the remnants that survive. This AO is Adi-Budha, or God, or Wisdom the most Ancient; the Father and the Sender of the Twenty-Four, of whom we find mention made, as well in the Apocalypse as in the Jeyn Scriptures, and in the Arab traditions of the Preadamite Soldans.

93. But in Buddhism, as we now find it in China, the worship of Nats, Saints, or Spirits, has almost superseded the adoration of the Supreme, as in Europe we find more believers in Peter and Paul than in Jesus. Yet, among true believers, God in his Monad, Duad, and Triadic form is still invoked thus:

CHINESE.	SANSCRIT.
Nan woo Fuh-to-ya.	Namo Budhaya.
Nan woo Ta-ma-ya.	Namo Dharmaya.
Nan woo Sang kea-ya.	Namah Sangaya.

Adoration to Budha! adoration to Dharma! adoration to Sanga! Om! These are three precoius ones, which, according to the inner or secret doctrine, viz., the doc-trine of the great revolution, are the All in the Universe, whether visible or invisible, Budha or Wisdom produced Dharma (Law) as Zeus emaned Pallas; both united composed Sanga, union, or the bond of many, or multiplicity. This is the same as the Chadamic Triad, God, Spirit, Spirits; and as I have already explained in the "Book of God," is also a counterpart of the Brahman Trimourti, in one of its mysterious aspects.

But notwithstanding their present superstitions, their belief in saints and angels and devils like our own, their



nonsensical sophisms relative to a Trinity, founded, like our own, on an ignorant notion of true Tri-Adism, Monotheism is the creed taught by Fo and by Lao. The latter says, *Heaven is one; how can there be more than one God there!* In this passage, Heaven means both the Visible and the Invisible. Though the Nat-worship or idolatry, says Bishop Bigandet, is now universal among the Buddhists of all nations, it is but fair to state that it is contrary to the principles of true Buddhism and is repugnant to its tenets. ("Life of Gaudama," 17.) The Bishop ought to have explained that it is contrary to Buddhism only in this; that while Buddhism, like Spiritism, tells us we are surrounded on all sides by spirits who are awaiting transmigration, and seeking the attractive essence or aura which incarnates them, it nowhere counsels or even hints that we should offer them, as Nat-worshippers do, divine honours, or that we should pray to them in preference to God. True Buddhism is indeed Monotheism in its purest, grandest, and most sublime form.

94. The tribes, says Bishop Bigandet, that have not

as yet been converted to Buddhism have no other worship than that of the Nats, or local gods. To mention but the principal ones, such as the Karens, the Kyins, and the Singphos, they may differ in their mode of performing their religious rites and superstitious ceremonies, but the object is the same—honouring and propitiating the Nats. This worship is so deeply rooted in the minds of the wild and half-civilised tribes of Eastern Asia, that it has been to a great extent retained by the nations that have adopted Buddhism as their religious creed. The Burmans, for instance, from the king down to the lowest subject, publicly and privately indulge in Nat-worship. As to the tribes that remain without the pale of Buddhism, they also may be styled Nat-worshippers. Nat, in Pali, means Lord. Its signification is equivalent to that of Dewa, Dewata. They are said to occupy six seats of happiness placed in rising succession above the abode of man. They have bodies of a subtle and ethereal nature, and pass through space with the utmost rapidity. Every tree, forest, fountain, village and town, has its protecting Nat. Some of these Nats have fallen from power; they have the power of doing great evil to man; hence it becomes necessary to propitiate them; and this creed leads to the most grovelling species of superstition and idolatry. The reader will do well to compare Nat and saint-worship as it prevails among the avowed followers of Jesus, and when he has done so, to ask himself whether there is any real difference between one and the other? whether both do not lead equally from God? whether Buddhism and Papalism do not alike need reform?

95. These Nats, as it is stated by the Bishop, have the power of doing great evil to men. Hence the inference

is clear, that they are not celestial, but terrestrial spirits. If they were celestial they would do good; but being terrene—that is evil—they do evil. Many, no doubt, are passive, and, like the spirits with which mediums communicate, they abstain from active participation in mortal affairs, though they communicate sometimes truth, sometimes the reverse. I have asked myself, Why, if they know secrets, they do not reveal them? And the only solution at which I can arrive is, that they do *not* know, and consequently they cannot reveal divine secrets. Being terrene and carnal in their desires and aspirations, they cleave to earth and earthly things; they never have been able to extend their flight beyond the zone of clay; they never have been able to penetrate into upper and higher spheres. As a man cannot fly into a star, so a spirit, which is only a man disembodied, cannot fly beyond this human sphere until its nature grows too high for mortality. *Then* it takes immediate flight, and elevating itself into a nobler region, it disdains to return to earth. If this be so, the spirits that communicate with living men and women are terrestrial spirits only, who cannot raise themselves above the earth, and consequently can attain no knowledge beyond that which belongs to earth. This may seem inconsistent with what I have already advanced, but it is really not so; for the things there mentioned were probably learned at L'Hassa or Benares, where some of the highest secrets of Eleusinianism are known and are discussed by the hierophants of those holy places when they sit in their mazonic conclave. I can well understand, therefore, why and how spirits attached to earth can learn and so communicate matters of this nature; but I feel also perfectly certain

that they know and can reveal nothing of the things beyond this, because they have never been able to rise beyond. One or two like Swedenborg may have spirit-visitants from a loftier sphere, but such are among the rarest of rare exceptions.

96. Nat worship, like old paganism, may be called Spiritism in a degenerate state. The Buddhists, like the religionists of all other ancient and primeval creeds, believed in a communion between the people of earth and the people who have left this earth; between the terrene and those who, in an immaterial form, surround the material sphere, and who become visible under certain conditions. This creed was universal; perhaps it is so still, though people will not confess it. There is hardly an Oriental who is not a Spiritist; that is, who does not hold it almost as an article of faith, that those who have departed communicate with the living; that the air is peopled with immaterial essences; that angels sometimes talk with mortals. The great Prophet of Arabia saw many of his divine and wondrous visions in a trance: a trance was frequent with Chenghiz Khan; and in these that mighty Emperor and divine guardian of Theism saw numerous wondrous sights. At the crucifixion, or the death of Jesus, many bodies of saints which slept, arose and came out of the graves, and went into the holy city, and appeared unto many (Matt. xxvii. 52, 53.) The veneration offered to Nats or Spirits, has ever had a tendency to subside into idolatry, or spirit worship; has ever I fear, as in the mighty religions of the East, helped to displace the image of God within the soul, and substitute for it the images of his creatures. Swedenborg, however, has taught his followers to discriminate between the Maker

and the made; and though perpetually in the company of spirits, he was too wise and good ever to grow the slave of superstition, or to have given them any religious homage. And all Spiritists should anxiously strive to do the same.

97. Whether spirit-faces or spirit-lights were a part of the Mysteries, may be a subject of future inquiry. Many of the wonderful things related of them can be explained only by some of the phenomena which are described by Spiritists, or by the application of chemical and mechanical science of the very first order, and far beyond the range of anything now known on earth, notwithstanding the exalted claims which scientists of the present day so arrogantly put forth. That they were spirit-faces may be supported by the authority of Proclus on the First Alcibiades, where he says that in the Most Holy Mysteries, prior to the appearance of the Divine, the incursions of certain terrene dæmons (spirits attracted to earth) present themselves to the view, alluring the souls of the spectators from immaculate beauty to that which is corporeal. Were the great high priests of the Eastern Mysterics, then, true Spiritists; and were they able to call, to summon and to converse with the dead, whose flickering forms they presented to the initiated? This is a subject well worthy of investigation by the enlightened Buddhists and Spiritists in our own land, the former being at least as numerous as the latter, and probably identical in creed with many of them.

98. In the late Chinese religious rebellion against the dread superstitions which have now debased nearly all that was beautiful in Buddhism or Lao-ism, Hung-su-tseuen, the leader of the movement, thus alludes to the old

and primeval faith which existed in his country from the time of Pan-koo. The thoughts may appear commonplace to us, but they are quite as good as Ecclesiastes :—

The great origin of virtue is from Heaven.
Let us now reverently allude to Heaven's ways, in order to arouse you worthies.
The way of Heaven is to punish the abandoned and bless the good.
Repent therefore without delay, and get the first start* in the race.
Virtue has one general root and origin, which is none other than correctness :
Successive generations, whether early or late, come to but one conclusion.
Aim to enjoy celestial bliss.
Free yourselves from worldly considerations :
Be not dragged away by the host of common feelings ;
Abandon at once the whole mass of vicious views.
The true Spirit who opened out the universe is God alone.
He makes no distinction between noble and base ; he must be reverently adored.
God, our heavenly Father, is the one common parent :
From of old it has been said that the world consists of but one family,

* There is an allusion here to one Lew-kwun, of the Tsin dynasty (A.D. 320), who was on friendly terms with Tsoo-teih, which latter person had his mind bent on great undertakings : when Lew-kwun addressed his fellows, saying, I lean on my spear all night till morning, anxious lest Tsoo-teih should first apply the whip, and get the start in the race.

From the time of Pwan koo,* down to the three dynasties,
Both princes and people together honoured one Heaven.
During that period the sovereign honoured God:
The nobles, scholars, and plebeians all did the same:
It might be compared to children among men honouring their father:
When both well and ill-informed followed the domestic law,
One feeling pervaded Heaven and men; there were no two principles;
And monarchs were not allowed to follow out their private views.
Let God be worshipped,
In this let all unite,
Whether west or north,
Whether south or east.
Every fibre and thread depends on God,
Every drop and sop comes from the heavenly Majesty:
It is your duty every morning to adore, and every evening to worship Him:
Reason demands that you should praise Him for his goodness, and sing of his doings.
Should men neglect this duty, or worship any other,
Let them prostrate themselves without end, it would be all in vain.
Not only would it be without benefit, it would also be injurious.
And by thus deluding your own mind, you would incur endless guilt.
If men did not obliterate their natural conscience,

* The first man of whom the Chinese speak.

They would know that every breath they draw depends on Heaven.

He created the elements of nature and all material things.

No other spiritual being interferes with his arrangements.

Let us then depend on God alone for assistance,

And never ascribe to idols the honour of creation.

If any should say that creation depends on idols,

We would inquire how things went on before they were set up?

He warms us by his sun; He moistens us by his rain;

He moves the thunderbolt, He scatters the wind:

All these are the wondrous operations of God alone;

Those who acknowledge Heaven's favour will obtain a glorious reward.

Do not worship corrupt spirits,

Act like honest men;

Heaven abhors that which is wrong,

And loves whatever is right.

Of all wrong things lewdness is the chief.

When men thus become fiends, Heaven's wrath is aroused.

Those who debauch others debauch themselves, and they become fiends together.

Far better to sing of the footprints of the gentle deer, and to celebrate a virtuous posterity.*

* There is an allusion here to the Book of Odes, one of which contains the following stanza:

Like the footprints of the gentle deer
Are a virtuous posterity:
Oh the gentle deer!

Depraved manners overturn men. Who under such circumstances can stand?
The only way is to reform your habits, and seek renewal of mind.
Yen-hwuy loved learning, and did not repeat his faults;
His four cautions against improprieties are fit to arouse the mind.
He who can reform his errors, will soon be free from errors.
These are the instructions which the ancient repeatedly inculcated.
From of old, princes and teachers had no other duties,
Than merely to proclaim the truth in order to arouse the people.
From of old good government had no other end in view,
Than to induce men by means of right doctrines to improve their conduct.
Let all who possess bodily vigour and mental intelligence
Avoid outraging the common virtues, and confounding the human relations.
Whoever is over-topped by heaven and stands erect on this earth,
Should instantly return to the honest and revert to the true.
Let him resist his devilish inclinations,
And cultivate filial feelings.
The second kind of wrong is disobedience to parents;
This is a great offence against Heaven, therefore reform yourselves.
The lamb kneels to reach the teat, the crow returns the food to its dam;
When men are not equal to brutes they disgrace their origin.

The dweller at Leih san lamented, and all nature was moved,*
The birds aided him in weeding, and the elephants in ploughing his ground.
Though exalted to the rank of Emperor, and rich in the possession of the four seas,
His filial piety was such as to move Heaven; how could it be viewed lightly!
Our fathers, they have produced us; our mothers, they have nursed us;
The pains and anxieties endured in bringing us up are not to be described;
Benevolence like this reaches to the azure heavens, it is difficult to repay it.
How can we by all our filial piety fully display our sincere gratitude!
The man of true filial piety regards his parents all his life long.
He discovers their wishes when not expressed by sounds or gestures.
In obeying your parents you show your obedience to God;
By adding mould to your own roots, you cause your own plant to flourish:
In disobeying your parents, you show your disobedience to God;
By cutting and maiming your own roots, you make your own tree to fall.

* There is an allusion here to the great Shun, who dwelled at Leih san, when, not being able to win over his parents to virtue, he cried and lamented in such a way as to move all nature.

Read the ode on the luxuriant southern wood.*
And expand the feeling of brotherhood and sympathy.
The third kind of wrong is killing and maiming people;
To slay our fellow-men is a crime of the deepest dye.
All under heaven are our brethren;
The souls of us all come alike from heaven.
God looks upon all men as his children;
It is piteous therefore to behold men destroying one another.
Hence it was that in former days men delighted not in murder.
In virtuous feeling they agreed with Heaven, and Heaven regarded them.
In cherishing and tranquillising the four quarters, they aided the Supreme;
Therefore they were able to superintend the whole, and enjoyed the protection of heaven.
Yu, of the Hea dynasty, wept over offenders; and Wan surrendered the Loh country;†
Hence Heaven accorded, and men reverted to him, without hesitation.
Those who take delight in killing people, are abandoned robbers;
How can they expect to escape misery in the end?

* The ode in question reads as follows:
How exuberant is the southernwood!
Whether the southernwood or wormwood:
Alas my father and mother!
What pains have you gone through in producing me!

† There is an allusion here to Wan wang, who gave up the territory of Loh to the tyrant Chow, in order to induce him to discontinue his cruel punishments.

Pih ke and Heang yu, after all their murders, were themselves slain :

As for Hwang tsaou and Le chin where are they now ?

From of old those who have killed others have afterwards killed themselves ;

Who will say that the eyes of Heaven are not opened wide ?

From of old those who have saved others have thereby saved themselves.

And their souls have been taken up to the heavenly courts.

From of old those who have benefited others have benefited themselves ;

Happiness is of one's own seeking, and is easily obtained.

From of old those who have injured others have injured themselves ;

Misery is of one's own causing, and is with difficulty avoided.

Do not say that you will gratify an enemy, and reward none but the virtuous ;

Do as you would be done by, and you will always do right.

Follow that which is faithful and kind,

Cultivate that which is modest and unassuming.

The fourth kind of wrong is robbery and theft ;

That which is contrary to justice and benevolence, do not practise ;

Those who form cabals and act dishonestly, heaven will not protect ;

When iniquities are full, misery will surely follow.

A good man, meeting with wealth, does not disorderly grasp it ;

Yang-chin, though in the dusk of evening, would not be deluded by a bribe,*
Kwan-ning, seeing the tendency of Hin's regards, cut connection with him,†
And solitary roamed the hills and valleys, without changing his mind.
E and Tse resigning the throne, willingly died of hunger,‡
And Show-yang hill handed down their names to posterity.
From of old the honest and good have cultivated virtuous principles;
Riches and honours are but fleeting clouds, not fit to be depended upon.
If by killing one innocent person, or doing one act of unrighteousness,
They could obtain empire, they would not allow themselves to practise it;
If men would but reverently fear God,
And rest contented with the decree of Heaven, what further need of anxiety?
How can you bear to kill men, and plunder their goods?

* Yang-chin had a friend who brought him a bribe, saying, it is now evening, take it, and no one will know it. Yang-chin replied, Heaven and earth know, and you and I know it; how can you say no one will know it? whereupon he refused it.

† Kwan-ning, when young, had a friend whose name was Hwa-hin; the latter, whilst digging his garden, found some gold, whereupon the former cut connection with him.

‡ Pih-e and Shuh-tse were the sons of a prince, who on the death of their father resigned the government to each other, and neither being willing to accept the same, they retired to Show-yang hill, where they died.

That which you take does not after all belong to you.
In trade, principally regard rectitude:
In learning, be careful to live by rule.

99. "Of religion," says Max Müller, "as of language, it may be said that in it everything new is old, and everything old is new, and that there has been no entirely new religion since the beginning of the world. The elements and roots of religion were there, as far back as we can trace the history of man; and the history of religion, like the history of language, shows us throughout a succession of new combinations of the same radical elements. *An intuition of God, a sense of human weakness and dependence, a belief in a Divine government of the world, a distinction between good and evil, and a hope of a better life—these are some of the radical elements of all religions.* Though sometimes hidden, they rise again and again to the surface. Though frequently disturbed, they tend again and again to this perfect form. Unless they had formed part of the original dowry of the human soul, religion itself would have remained an impossibility, and the tongues of angels would have been to human ears but as sounding brass or tinkling cymbals. If we once understand this clearly, the words of St. Augustine, which have seemed startling to many of his admirers, become perfectly clear and intelligible when he says:—"*What is now called the Christian religion has existed among the ancients, and was not absent from the beginning of the human race until Christ came in the flesh, from which time true religion which existed already, began to be called Christian.*"* From this point of view, the words of Christ,

* Res ipsa quæ nunc Religio Christiana nuncupatur, erat apud

too, which startled the Jews, assume their true meaning, when he said to the centurion of Capernaum, "Many shall come from the East and the West (that is from Hindostan, from Arabia, and Cathay) and shall sit down with Abraham [and Isaac and Jacob] in the kingdom of heaven;'" language very different from the damnable doctrine of exclusive salvation which papalists, and many also of the narrow-minded reformed sects hold, and are not ashamed to preach.

100. These observations of so eminent a philologist and so truly candid an inquirer as Müller, may be taken as the key-note of the remarks which follow; they accord with what I have already shown, that God, from the beginning, taught mankind by intuition or inspiration, in the days of the Twenty-four Ancients, many, if not all, of the great fundamental truths on which religion is based, and that the successive appearances of the Messengers of God had little more for their object than to renew, to explain, to defend, and to amplify the primal teachings of those Pre-adamites. The ever growing tendency of the human mind to personify the objects of its adoration or respect, led the nations, even from the very beginning, into a species of idolatry, or saint or spirit-worship, which, as they removed farther from the centre of civilisation, and so became less enlightened, degenerated more and more, until at length it sank into utter grossness, and found a terminus in Satanolatry, or adoration of the fetish.

101. It may be asked, why did God implant, or why

antiquos, nec defuit ab initio generis humani, quousque Christus veniret in carnem, unde vera Religio quæ jam erat, cæpit appellari Christiana. August. Retr. i. 13.

does He permit this tendency to personify, if it leads to such a result as idolatry and superstition? This is a question which it would be difficult to answer, if God made man from day to day, according to the exigencies of sensual passion, and the unions of male and female on this earth. But I have shown that the animating principle which is in beings, first was called into existence millions and millions of years ago, and that man is but the manifestation of that animating principle when it becomes terrestrial and carnal in its desires and aspirations; when it could not live in the Celestial because of its heavy nature; and when it lapsed from ether on to gross matter. But though the animating principle had degenerated from the Archangelic to the Human or the Bestial, it could not be changed in its leading principles; some vestiges of those remain, however fallen the spirit may be.

102. I have shown already in "THE BOOK OF GOD" that the creative instinct or faculty subsists for ever, and is perpetually at work in the brain of all existences on earth. This is in conformity with the creed of Spiritists, who hold that the disembodied world which surrounds them needs the effluence or the aura emaned from the medium; seizes it, and moulds it into a manifestation, visible, and often tangible, by those present. (See *The Medium*, Aug. 2, 1872.) Upon this idea, indeed, was founded the old ethnic notion that the Divine were propitiated and attracted to each other by offerings of flowers and perfumes; a beautiful creed, of which we find many proofs in ancient Orpheus, who prescribes the fumigation of storax or fragrant benzoine, the fumigation with odorous torches, with frankincense, with saffron, with

myrrh, with aromatics of various qualities, with manna, and with odoriferous substances generally, as likely to bring spirits into harmony and communion with their mortal followers, worshippers or scholars. So the Confucians, or State religionists, who worship the spirits of the material world, array themselves in such a manner as they suppose will attract or captivate the particular elemental spirit to whom they pray. The Imperial high priest, when he worships the Spirit of the Sky or Air, wears robes of an azure colour; when he worships the Spirit of Earth, his dress is yellow. When he adores the Spirit of the Sun, his robe is red, the colour of fire; and when he prays to the Spirit of the Moon, his garments are silvery white. The altars of sacrifice to the Spirit of the Sky are round; those to the Spirit of the visible are square, in allusion to the City of the Apocalypse. (See Book of God, i., 605.) In this we see an adherence to the primeval dogma, "Like is attracted to like," which prevails not only on earth, but in heaven, and which Spiritists hold when they declare that the presence of the profane or unspiritual prevents all true and perfect harmony between the Seen and the Unseen. And as all that a pure and heavenly spirit desires in the regions of purity, it can immediately behold, and even realise,* so when it is on earth the same desire exists within it, though not the same power of realisation. When a celestial spirit wishes to behold God, or the Holy Spirit, or something transcendently beautiful, that object appears before it in a grandeur proportioned to the excellency of the spirit that has conceived the wish; so also, when fallen man wishes to personify his God, the image of God

* See Book of Enoch, ii., 119, 20.

appears before him in a form consonant to his real nature. If his soul have some gleams of beauty, God, or the Holy Spirit, will appear before him in the majesty of Jupiter Tonans, or Venus rising from the sea; if he be of a low and grovelling nature, these exalted Splendours will realise themselves to him as the fetish of the negro—a monster repugnant to all ideas of the celestial. So the oriental God would appear often in a symbolical form,* his mighty power typified by hands, or arms, or weapons; his pre-eminent wisdom by a multiplicity of heads; his omniscience by a host of eyes; and so on. To a people who subsisted by war, God would appear as Mars, and the Holy Spirit as Bellona; to a maritime nation He would be Triton or Three-One, and she Thetis and Neptunus; to a modern European He would be a mitred priest or a sleek parson; to a Red Indian, an old man in the sky saturated with human passions—a friend and counsellor at one moment, a destroyer in the next. In this way each tribe would represent God in the visible form in which He appeared to its imagination; the men of the tribe would personify the object of their religious belief in the way in which their fancy painted him. This, man did, because he could not help doing it; it is an attribute of the spirit itself, congenital and co-essential with it. Hence we find personification of God, or ido-

* In the symbolic language, Power is represented by a figure with numerous hands; Wisdom, by a circle of heads; Divinity of the person, by radiated crowns of glory; Vigour of Rejuvenescence, by a Serpent; the Stability of the Universe, by a Tortoise; Sagacity, by a Rat; the Holy Spirit and Benevolence, by a Sacred Cow; Fire, by the Male Deity; Water, by the Female; the Universe and the Preserving Anima, by a Ship; the Male-Female Sun, by the Beetle.

latry, a characteristic of mortals, almost from the birth of the human race. To eradicate idolatry is impossible, therefore, so long as man remains ignorant. As he advances in true knowledge, man worships an abstract idea which he calls God, and which he clothes in his mind with all the splendour of unapproachable light and glory; a universe, as it were, of flashing stars and living suns. But before we reach this golden age, many years must elapse, and we must do the best we can to convey to the minds of mortals an idea of God, in the least lowering point of view. And to this the attention of all sure friends of religion has from the first been directed. Against images and symbols they have uniformly set their face: *Worship God alone* is the command of the first Divine Book of which we have any remains; *Worship God alone* will continue to be the command as long as the children of men inhabit the earth.

103. Looking at the influence of Buddhism in the present day over at least three hundred and fifty or four hundred millions of human beings, exceeding one-third of the human race, it is no exaggeration to say that the religion of Fo, or Buddha, is the most widely diffused that now exists, or that has ever existed, since the creation of mankind. Sir E. Tennant, the writer of the above, adds, To mankind in general the injunctions of Buddha prescribe a course of morality second only to that of Christianity itself,* and superior to every heathen

* Here is seen in a remarkable degree the self-sufficient conceit of the ignorant Petro-paulite. Buddhism in its teachings is the *original* of all that Jesus preached. The Ninth Messenger had learned nearly everything from Fo; the scholar was not greater than the master; he may probably have been equal to him, though the Gospels do not show it.

system that the world has ever seen, not excepting that of Zoroaster. It forbids the taking of life from even the humblest animal in creation, and it prohibits intemperance and incontinence, dishonesty and falsehood, vices which are referrable to those formidable assailants *rayo*, or concupiscence, and *molo*, ignorance and folly. These again involve the prohibition of all their minor modifications—hypocrisy and anger, unkindness and pride, ungenerous suspicion, covetousness in every form, evil wishes to others, the betrayal of secrets and the propagation of slander. Whilst all these offences are forbidden, every conceivable virtue and excellence are simultaneously enjoined; the forgiveness of injuries, the practice of charity, a reverence for virtue, and the cherishing of the learned; submission to discipline, veneration for parents, the care for one's family, a sinless vocation, contentment and gratitude, subjection to reproof, moderation in prosperity, submission under affliction, and cheerfulness at all times. *Those*, said Buddha, *who practise all these virtues, and are not overcome by evil, will enjoy the perfection of happiness and attain to supreme renown.*

104. Those who attain the most pure and perfect knowledge of Buddhism, and carry out its virtuous precepts in their daily lives, become endowed with ten powers. 1. They know the thoughts of others. 2. Their sight, piercing as that of the celestials, beholds without mist all that happens in the earth. 3. They know the past and present. 4. They perceive the uninterrupted succession of the Kalpas or ages of the world. 5. Their hearing is so fine that they perceive and can interpret all the harmonies of the three worlds and the ten divisions of the universe. 6. They are not subject to bodily con-

the throne. By Fo, Buddhism or Theism was preached and re-established in China.*

106. This assertion, as I am aware, is wholly opposed to popular notions. But popular notions are not always true; as a rule, they are generally wrong. There was a time when everybody believed in the early Roman history of Livy, and when St. George and William Tell were looked upon as real personages. But those days have vanished, and also will the days disappear in which people will believe that until the era of Sakya, Lao Tseu, and Confucius, the Chinese had no established religion, and that it was by the first of these teachers that Buddhism was first introduced at some unknown uncertain era into the Flowery Empire. The truth is, Buddhism existed there, as it originally did over all the earth, until it degenerated, as it did everywhere else, into polytheism, star-worship, the adoration of angels, and idolatry.

* The black, or rather Moorish, curly-headed Buddha, whom the Japanese and Siamese regard as the founder of the Buddhistic religion, is in reality God, and sometimes Chadam, the First Messenger, whom they confound with the Third, Buddha signifying the same as Hermes, namely, a God, and a Messenger from God to man. The dark colour indicates the Mongolian, or first race; the curly hair is a solar symbol; the large ears are a type of God, who hears everything; the body is Tau-formed, and the hands conceal the sacred name written on the thigh, as in the Apocalypse, section 33. Many mistakes have arisen from men not knowing that this image represents the First, not the Third Messiah. The appearance of the mystic square on so many of the Buddha statues is almost conclusive proof that they represent the Revealer of the Apocalypse and of the New City. (See Book of God, Part III., 278.) So the Burmese tattoo the thigh, and cannot tell us why they did so, though it was undoubtedly founded on the Apocalypse.

107. In the mere word Buddhism, there is no magic to hinder the idea of its having existed as a form of religion from the earliest ages. Buddhism is simply Godism, Theism, Deism; the worship of one God, as Alism might be so-called. It is the religion mentioned in Genesis iv. as being that of Kain, the elder born, who presented as an oblation the fruits of the ground to God, and who is falsely described by the Papal blood-offering priest who wrote that chapter, as being the first murderer; whereas the Kainites or Buddhists shudder at all blood-shedding. Kain is Khan or King or Lord; and the Buddhists regard themselves, and justly, as the superiors of all other men, who live chiefly for sensual things.

108. Whether this chapter was the composition of a Jew converted to Paganism, or of some one of the animal-slaying priesthood of the most corrupt ages, it is impossible to say; but he must have been a true bigot to his creed, when he represented the simple *oblation of fruits and flowers*, which Kain offered, as being odious in the sight of the Lord. I allude to the passage as showing the great antiquity of a Buddhist ceremony; the writer, whoever he was, assigns it to the era of the first inhabitants of the earth. From its birth to the present moment, *true Buddhism stands alone as a religion without offerings.* It is confined to good works, to prayers, to charity, to meditation, to the presentation of fruits and flowers in the Temples of the Most High. Buddhist priests perform few, if any, functions that are sacerdotal; they are confraternities of pious men who live on alms, who act as patterns of the sternest forms of self-renunciation, or as teachers of the highest and purest morality. They are

celibates who devote themselves wholly to religion; who abstain from animal food, and who drink only water; who live in nervous fear lest they may destroy even the life of an insect; and if Kain were such as I think he was, he is certainly slandered when he is represented as a slayer of his brother.

109. This misrepresentation was but a remnant of the fierce, deadly and persecuting spirit which the Brahmans (the corrupted priest followers of Brigoo) manifested in course of time against the followers of the Third Messenger, his predecessor. Into the origin of this fell animosity it would be useless to inquire. We know by its results that never did the *odium theologicum* prevail with more terrible intensity than it did in the minds of the Brahmans against the quiet followers of Buddhism. I have shown in the BOOK OF GOD that the Jews or Yadûs were Brahman exiles from Aoudya, who brought the religion of Brigoo into Bali-stan or Palestine; that their rites were in numerous respects those of their Hindu ancestors; and that their secret religion (that of the Dove, or Yoni, or Juno) was the same as that which the Brahman priesthood held. It is no wonder, therefore, that the Brahman writer of the tract, which is the fourth in Genesis, exhibited a truly national hatred of the unpretending oblation of the Buddhist Kain.

110. In the fifth and sixth centuries of the Christian era, Brahminism rose up in India with all its strength against Buddhism, and it was either exterminated by fire and sword, or banished from the country. The persecution of the Buddhists was so sanguinary and so complete throughout Hindostan that none of that religion are to be found there now; and even in the time of the Emperor

Akbar, not a single follower of Buddha could be discovered.

111. Buddhism, says Max Müller, has now existed exactly 2400 years.* To millions and millions of human beings it has been the only preparation for a higher life placed within their reach. Even at the present day, it counts among the hordes of Asia a more numerous array of believers than any other faith, not excluding Mohammedanism or Christianity. Buddhism, such as we find it in Russia and Sweden,† on the very threshold of European civilisation, in the north of Asia, in Mongolia, in Tartary, China, Tibet, Nepal, Siam, Burmah, and Ceylon, had its origin in India. Doctrines similar to those of Buddha existed in that country long before his time. What was original and new in Buddha was his changing a philosophical system into a practical doctrine; *his taking the wisdom of the few, and coining as much of it as*

* Buddhism, God-ism, or Theism, was preached in China about 4500 years ago by Fo, who brought his religion from Tibet. The same was renewed by a Pontiff of that faith, vulgarly called Buddha, in the sixth century before Jesus, to counteract or to help the real renewal of revealed Holy Truth by Lao-Tseu, the Eighth Messenger of God. It is to this era that writers commonly allude, as being the commencement of Buddhism in China. This is the same Pontiff who is confounded with Godama or Chodama, who is supposed to have lived, some say, 600 years B.C., others 1000 or 1200 B.C. Chodama, or Gotama, or Godama, means *son of Chaudama*—that is, an Adamic or Chadamic priest, a priest of the Messenger of the Apocalypse. He also is ignorantly confounded with Chaudama (the First Messenger), and thus our Petro-paulite writers seek to divest Chaudamaism and Buddhism of their true and vast antiquity.

† Traces of the influence of Buddhism among the Kudic races, the Fins, Laps, &c., are found in the names of their priests and successors, the Shamans. Shamanism found its way from India to Siberia, via Tibet, China, and Mongolia.

he thought genuine for the benefit of the many; his breaking with the traditional formalities of the past, and proclaiming for the first time, in spite of castes and creeds, the equality of the rich and the poor, the foolish and the wise, the twice born and the outcast. This is precisely what his disciple, Jesus, the Ninth Messenger, did.

112. Father Tachard informs us that a famous Sancra or superior priest among the Talapoins, in speaking of the mysteries of his religion, gave the following account of its origin, which will be found to be intimately connected with the opinions and doctrines of the Chinese, Hindus, and even Europeans. He said—Many years ago a young Virgin being inspired from heaven, quitted the world, and wandered into the most unfrequented parts of an extensive forest, there to await the coming of a God that had been long announced to mankind. While she was one day prostrate in prayer, she was impregnated by the sunbeams. Some time afterwards, perceiving she was with child, though conscious of her virgin innocence, her modesty was abashed, and she fled farther into the forest to hide herself from the eye of man. Arriving at the border of a lake that is between Siam and Camboia, she was there delivered of a heavenly boy. But the Virgin-Mother being without milk to nourish him, in her maternal anxiety broke out into lamentations of despair. While she was thus bewailing her misfortune, she saw a plant moving on the water; she was attracted towards it; she held her son in her arms: the flower opened to receive him, and again contracting itself, formed his cradle.*

* In some antique engraved stones we find a child sitting in the Lotos, which is supposed to represent the Dawn, Aurora, or the Holy Spirit: hence he is called Matutinus.

There leaving him, she retired; and being absorbed in contemplation on what had passed, she disappeared, being, as it is imagined, immediately conveyed to heaven, without passing through those stages to which mortals in general are condemned. A holy hermit, who had come to the same spot to attend the accomplishment of a promise that he *should behold the Divinity before he died* (see Luke ii. 26), in awful silence, saw what we have related. The mother was gone, nor was there any prospect of her returning. The hermit advanced with reverence, and brought away the infant God. But so extraordinary a prodigy could not long be concealed. The people said the true prince was born, and the rulers being alarmed, sought to destroy him. The hermit therefore fled with him to Camboia, where he kept him concealed in a desert. Though but a child, he performed many wonderful miracles: his fame was spread abroad; and when arrived at the age of twelve years, he came back with the hermit to Siam. Father Tachard adds that the Talapoins have the highest veneration for the flower above mentioned, the name of which he did not remember; but the reader will recognise the Nymphœa Lotos, so much venerated by the Hindus and Egyptians. See Book of God, Part III., Index. The followers of Peter and Paul, of course, affect to find in this a copy of the Gospel of Luke; but the Siamese doctors hold them in too much scorn to borrow from their forged evangels: and this legend is many centuries older than Christianity.

113. In the Book of Forty-two Paragraphs, mention is made of the first Fuh, who is also called Keayih. This is said by some to be Hindu Kasiyapa, who was born

when the life of man was 20,000 years, and with a halo of celestial splendours round him.

114. The Dhyani Buddhas have the faculty of creating from themselves, by virtue of Dhyana, or abstract meditation, an equally celestial son, a Dhyani Bodhisatwa, who after the death of a Manushi Buddha, is charged with the continuance of the work undertaken by the departed Buddha till the next epoch (cycle) of religion, when again a subsequent Manushi Buddha appears.

115. Bishop Bigandet mentions a tradition which he does not, however, understand. Writing of the founder of Buddhism, he says—Maia, his mother, was confined *in the beginning of the third age.* This is, the mother of the Third Messenger was confined of him in the beginning of the Third Naronic Cycle. It is a very remarkable fact that this tradition should exist in Burmah.

116. By the word Hero, the Greek mystics of the higher order meant a Messenger, Messianic as well as Cabiric. But as there was always a tendency in the human mind to give to the Messenger, the homage which ought to be reserved for God, and to elevate him who was only an archangel to an equality with the Supreme, (as we have seen in the case of the Ninth Buddha) Pythagoras who had learned wisdom in India and China, forbade his disciples from giving equal degrees of honour to the Gods (that is, to A O) and to Heroes. Before this, according to Herodotus in Euterpe, the Greeks had done to Hercules what we see done in Europe now; that is, they adored him in two ways; one as an immortal deity, and so they offered him sacrifice, and another as a hero, and so they celebrated his memory. Hercules was Hindu Heri-clo, or the Cycle-

child of the sun—a general name for Hermes or Messia. Heros, a hero, had occult affinity with Eros Love; for the Messia was the Child of Love—that is, of the Spirit of Love: and came on earth with a divine mission to comprehend all in bonds of concord: Jesus when He used the whip in the Temple was no less animated by love than when He wept over Jerusalem. The blow which the Cabir strikes is like the chastising hand of the parent or guardian, meant only in love and duty to the wilful and obstinate child.

117. According to the celebrated historian Choo-foo-tsze, Fohi, the first sovereign of China, began to reign in the year of the world 635. This number at once indicates a Naronic cycle. The Po-koo-too ascribes to him the origin of all inventions. Looking up at heaven and investigating the earth, he became acquainted with all the active and passive principles in nature, which enabled him to account for all the transmutations that take place. The Chinese have no idea of creation as Europeans understand it, viz., the bringing the Universe into existence out of nothing. They say that animals are born, plants spring up, tides advance, and winds blow, but all these things had originally a basis on which the First Cause, the Supreme Reason, operated. This active principle in nature, Fo named Yang (God), the male energy: the passive he named Yin, the female essence or the Holy Spirit. The Sun illustrates Yang, and the Moon Yin. In his days vases of gold were given by the monarch as prizes of merit, to those among his subjects who had distinguished themselves for any virtue or accomplishment. Some were called Shin or divine, some *paou* or precious. In later days, the vases given to the principal

ministers of state, were made of fine copper, those of the literati of iron, those given to the high nobility were of gold. In still later periods, inferior vases were made, and sent by the emperor to offending ministers, whose crimes were not considered as meriting death. On these the character Keen, or "rectitude" was inscribed, to remind such persons how deficient they were in that noble quality. Some of these vases go back probably to the earliest time. We know that many of their coins do. Chinese coins yield to none in antiquity; those of Yao and Shun, 2356 or 2500 B.C., still exist. See Chronicles of Tsien, by Wun-Seang-shih.

118. To this most ancient empire, and to the Yang and Yin of Fo, may probably be traced the mythological or sacred histories of many of the primeval peoples, most of which bear a remarkable similarity to that of China. The latter power is shewn in these two cruciform symbol images, which are from Egypt.

119. In some Chinese theories of cosmogomy, says Sir W. Drummond, supposition of a sexual intercourse of the universe obtains. The first Great and Unknown Cause acting upon Chaos produces the heaven and earth; the former is supposed to be endowed with the male or acting principle, the latter with the female or passive; from the union and separation of which, continually recurring as the Universe revolves, all animate and inanimate things are created, decay, and are reproduced until the final separation of the principles shall take place at the end of time. They are known to Chinese metaphysicians by the monosyllabic terms Yin and Yang, and besides the generative powers resulting from their union, exert a separate and independent prerogative in the mun-

dane phases. Yang, the male principle has a benign influence and presides over the growth and youth of the universe; to Yin, the female principle is attributed gradual decay, old age, aud death. In Eastern theories of the creation, a remarkable resemblance may be traced. In the Book of Genesis it is expressed that in the beginning the Spirit of God moved upon the chaotic waters, and produced the principles of light and darkness. In the second act of creation we behold the birth of heaven and earth from the vast womb of the waters, vegetable productions, the great luminaries of the firmament, animals, and lastly man followed in regular succession. The Chaldeans, according to Berosus, imagined that in the beginning there existed nothing but a vast abyss and darkness, peopled by monsters produced by *a twofold Principle*. Over these presided a female Principle call Thalath, a Chaldean word equivalent to the Greek Θαλαττα, the Ocean, from whom by the agency of the First Cause the heavens and earth, &c., were produced. If we turn to the mythology of the Greeks, we are told that Chaos was a rude and shapeless mass of matter preexistent to the creation of the world, gods, and men; from it sprang Erebus and Nox, the female personification of night and darkness the first results of whose union was Light, and subsequently the Fates, Sleep, Discord, Dreams, Death, &c,, also Heaven and Earth, typified by the God Calus and Ouranos, and the goddess Terra, the parents of Time, Gods, Men, and all things. The Pythagorean system recognised a Monad or Active Principle, and a Duad or Passive Principle from whose union resulted not only a Triad, but a sacred Quaternary, embracing the sciences, morality, &c. We may clearly

trace, I think, the creative and distinctive attributes of the Chinese Yang and Yin, in the Erebus and Nox of the Greeks, and in the Ling and Yoni of the Hindus.* The followers of Zoroaster and Manes acknowledged two Principles under the symbols of Light and Darkness; one the source of all Good, the other the fountain of all Evil; to the co-agency of which all animate and inanimate matter owes its creation, decay, and reproduction. The similitude could be pursued further even into the Northern and Western systems of mythology.

120. The only observation which I make upon these remarks of this profound thinker and most learned scholar is this, that he does well and wisely in ascribing to the followers of Zaratusht or Zoroaster the notion of two principles, light and darkness. Aurmuzd and Ari-man are in opposition, never to be reconciled. Petro-paulite writers and critics, in ignorance and prejudice, always attribute this doctrine to the Fifth Messenger himself, than which there is no greater mistake. So it would be difficult to find in any of the authentic sayings of Jesus one word in support of two antagonistic powers, or Good and Evil.

121. Fo was of Scythian or Tartarian birth. He was originally one of the holy priests who had been educated at the Seven Pagodas, and had imbibed the purest principles of the eremite profession, founded on the high Monotheistic creed propounded by the two preceding Buddhas. Having passed as a missionary into China, he

* The ancient Greeks sacrificed a cock to Nox—the Chinese do at the present day to Yin, the Female Principle, as a most solemn imprecation of divine vengeance, in case they violate their word or declare what is not true.

made as an essential article of faith among his followers the practice of ascetism in the monastic life, of a lonely existence in the forest or the mountains, and by the rivers, passed in pious meditations on God amid those splendid natural scenes which abound throughout the vast empire of China. Thus he sought to bring back a people who had grown accustomed to element and nature worship; to abandon the type and venerate its Creator; to look through nature up to nature's God. Whether the monastic system has not been pushed to an extreme too great in the mighty countries which adhere to the Buddhist faith, as some contend that it has, I will offer no opinion. If manufacturing and money-making be the great object in life, as so many hold, monasticism is a vice; but if it is opposed to all these mercenary arts which make the earth a hell, and if it leads men from traffic to meditation, as its advocates maintain, it is better that it should exist in its present form than give way to that fierce and selfish and demoralising competition which commerce generates. This monasticism was the cause, this the origin of that eremitical life, which to moderns, and to Europeans especially, is so repellent. It succeeded well with the genius of a people in whom the religious idea is so deeply seated; so deep that it seems to be of their very essence. Nature nowhere presents herself in more majestic glory than in the Orient; her forests, her mountains, her rivers, her boundless wealth of vegetation, her indescribable grandeur of the ever-lucent firmamental arch: all these help to fascinate the heart, the spirit, the soul; and to make a life passed amid these exalting presences, when the more ardent fire of the passions has subsided as nearly resembling the contem-

plative serenity of angelic spheres as a terrestrial life can be. It does not follow that because it was preached for those men it is therefore binding on all others. In Asia, life passed in the open air is a luxury; but it would not be suitable to Europe. The Messenger gives to each people the code which will suit them best. The laws of God in cases of this kind are exhortary, not mandatory. No man is prohibited from the hermit life if he chooses to follow it; it is put before his notice as the one most likely to wean him from the earth and elevate him to heaven; but would be the extreme of fanaticism to assert that because an inhabitant of the finest climes in the world is recommended to pass a life under a tree, that the recommendation is an absolute law, or binding on a Laplander, a Russian, or an inhabitant of the Siberian wastes. We find monastic asceticism of the highest kind preached, therefore, by the Third Messenger, and made to be the rule for all the priesthood. And this asceticism prevails and is practised to the present day by the sacerdotal order among the Buddhists. His successor Brigoo, the Fourth Messenger, enlarged and extended the doctrine of monasticism from a chosen order to the laity generally, advising those who had passed the middle stage of life to retire from the active pursuit of gain or pleasure, and devote themselves to God like holy hermits. And this recommendation is acted upon now wherever Brahminism prevails. But the technical phrase by which they describe it, namely, Vivèka, which in Shanscrit means chiefly *Understanding*, has with the Buddhists the more technical meaning of *Separation*; whether separation from the world and retirement in the forest, or separation from idle thoughts; or the highest separation

and freedom, Nirvana, that divine and beatific absorption into the very ocean and essence of light, love, and beauty.

122. The Divine Revelations of the Buddhas, when reduced to writing, were inscribed for greater preservation on pillars; hence, we read of the Pillars of Adam (Book of Enoch, i. 208) at Rome, and the Pillars of Hermes in Egypt. These latter, according to Ammianus Marcellinus, lib. xxii., were concealed prior to the Deluge of Atlantis in certain caverns which were called Syringes, or the Pipes (in allusion to the heavenly harmony which they contained, and the *reed* through which Apollo, the Messenger of Heaven, breathed divinely, Luke vii. 32), not far from Egyptian Thebes. These pillars are mentioned by Laertius is his Life of Democritus; by Dio Chrysostom in Orat. 49; and by Achilles Tatius or Aratus. Allusions to this symbolic word pillar will be found in the Old and New Testaments. (See Book of God, iii. 324, 353, 560; also *s.v.* Pillar.)

123. Yu discovered in the books of Hwang-te that among the pillars of heaven, the south-eastern mountains, there was one called Yuen-wei, where there was a book concealed in characters of green gem, on tablets of gold, bound together with satin, which would be of use. He went east, and ascended Mount Haug. Not finding what he sought, he went to the top of the mountain, and looked towards heaven. There he fell asleep, and dreamed that a boy in red embroidered clothes, calling himself The Messenger of the Azure Waters, came to him, and told him that if he ascended the Yuen-wei hill on such a day he would find the gold tablets. This hill was in the east. Yu went, and on the day appointed

dug up the gold tablets with their gem characters. This is related of *Chaou*, a recluse of Lao-Tseu, who lived in the first century of our era. The book so found was perhaps the Book of Fo : it may have been that of Chaudam or Enoch.

124. It is related of Fo that he offered up prayers to God every morning from one of the terraces of his dwelling. He introduced and domesticated six animals into his adopted land—Ma, the horse; Ni-cou, the cow; Ki, the hen; Tchu, the hog; Keou, the dog; and Yang, the sheep. He instituted marriage ceremonies, and surrounded with the sacredness of religion that which had been previously a simple contract. He introduced the cycle of sixty, and established schools and colleges of astronomy. He surrounded cities with walls, and established academies of song and music. He made a harp with thirty-six strings.

125. Fo said there were three qualities which when united, formed the immaterial and immortal—viz., Tsing, the fire; Ki, the subtile; and Chin, the spiritual. This essence, so formed, is everlasting—it never can never die or be destroyed. All that we look upon is illusion—it has no real, although it has visible and even tangible existence. We should, therefore, cut down within our hearts all attachment to the unreal and vanishing things which surround us in our mortal state; we should aspire only to attain the Invisible, which is unseen, because in its nature it is immaterial and immortal; whereas by pursuing a contrary course, he affects only visible, corporeal, and mortal things, and from these he can derive no real advantage. Transmigration into a higher form of existence is the end which the pure-minded thus

attain; transmigration into a low, a lower, and a baser form of existence, is the result of a human life which fixes its desires upon the mere sensuals that belong to earth. The first is the true immortality which all should seek to gain.

126. The Buddhist, says Bishop Bigandet, asks himself in what consists true and real happiness? Where is it to be found? By what means can such an invaluable treasure be secured? Can it be conferred upon man by the possession of some exterior object? Can his parents or wife be really happy by the mere accidental ties that connect them with his person? The answer is, No. Happiness can be procured but by waging war against the passions, and carrying it on until they are wholly destroyed. *Then the victorious soul, sitting calmly on the ruins of her deadly opponents, enjoys in the undisturbed contemplation of truth an indescribable happiness.* This is the embryo of the whole Buddhistic system of morals.

127. Among the Buddhists the doctrine of self-purification has a powerful effect in producing excellence of disposition. One of their favourite aphorisms may be cited in illustration of this. *As a deposit of mud which is produced from water may by water be washed away again, so sins which are produced by the mind by the mind can be cleansed away.* This is far sublimer teaching than purification by the atoning blood of God or Jesus, which is the mainspring of Petro-Paulism.

128. There are five rules of conduct which, if rightly pursued, entitle man to be born among the superior intelligences, namely—1. To have a compassionate heart: not to destroy men, but to have pity on them. 2. To

pursue wisdom : not to take the property of another : to be charitable, to eschew avarice, and to contribute to the wants of the necessitous. 3. To be pure, and refrain from voluptuousness : to guard the precepts, and to keep the fast. 4. To be sincere, and not to deceive another : to be free from the four sins of the mouth, namely : lying, affectation in language, duplicity and calumny, and never to flatter. 5. To obey the law and walk steadily in the path of purity, and not to drink liquors that intoxicate or disturb the reason. Salvation is thus made dependent, not upon the practice of idle ceremonies, or the repeating of prayers or hymns, or invocations to pretended gods, but upon moral qualifications, which constitute individual and social happiness on earth, felicity in one of the Paradises, and insure it hereafter.

129. The Buddhists give the term *ching*, "translation or revolution" (in Sanscrit *yâna*), to the moral agency which may be exerted over one's own understanding or that of other beings, whence result the different degrees of perfection to which each individual may attain. The following definition of these revolutions is given by the Buddhists :—"The first is that of the Buddhas (or of the great revolution), who, by their example, draw all beings into *nirvana*, or ecstacy. The second is that of the Bodhisatwas, who, by means of the six moral perfections and the 10,000 virtuous actions which are the necessary fruit of them, assist beings in emancipating themselves from the enthralment of the three worlds. The third is that of Pratyakas, who, by the study of the twelve successive states of the mind, recognise the true condition of the soul, which is the void or ecstasy. The fourth is

that of the disciples *learned by the voice*, which imply that they acquired great celebrity, that they heard the voice of Buddha, collected his instructions, acknowledged the four truths and thereby escaped the imprisonment of the three worlds. The fifth, and last, that of men and gods, which was also termed the *little revolution*, was effected in favour of those beings who, by the practice of the five precepts and the ten virtues, although they did not succeed in quitting the three worlds, extricated themselves from the four embarrassments, namely, that of being reduced by transmigration to the condition of the Asuras, demons, brutes, or beings confined in the hells."

130. It is a maxim generally received among Buddhists, says Bishop Bigandet, that he who has far advanced in the way of perfection acquires extraordinary privileges both in his soul and in his body. The latter obtains a sort of spiritualised nature, or rather, becomes refined and purified. *The remembrance of the past revives in his mind.* The more his mind expands, and the sphere of his knowledge extends, the greater are the perfections and refinement attending the coarser part of his being. Upon this basis the modern doctrine of true Spiritism is founded, and its believers may well cite this maxim in proof of the great antiquity and wide extent of the trance-medium creed.

131. The Buddhists calls every person who gives himself up to self-contemplation Sramana, which in some dialects is pronounced Samana. From this term we have Samaneans used by the ancients, and that of Shamanism. Thence, also is the Sammana Chadam of Siam—meaning the Holy Chadama or Adama, the First Messenger. Sammana or Sommona means also Sun and Moon; implying

one who like those luminaries is in a constant circle of obedience to God; and who is a professor in the creed of the Naros. Sramana means originally a man who performed hard penance, from *sram*, to work hard, &c. When it became the name of the Buddhist ascetics, the language had probably altered, and Sramana was pronunced Samana. Now there is another Shanskrit root, *sam*, to quiet, which in Pali likewise becomes sam; and from this root *sam* to quiet, is derived the title of the Buddhist priests. The original form Sramana became known to the Greeks as Σαρμαναι; that of Samana as Σαμαναιοι; the former through Megasthenes, the latter through Bardesanes, 80-60 B.C. The Chinese Shaman and the Tungusian Shaman come from the same source, though the latter is sometimes doubted.

132. Fa Lian speaks of a Samanean monastery two or three miles from Khotan, called the New Temple of the King. It had a tower 250 English feet high, or nearly 50 feet higher than the monument of London. There were numerous sculptures on plates of gold and silver, and the pillars, doors, and windows of the chapel of Buddha were covered with plates of gold. Fa Lian says, that the cells for the monks were so beautiful and so highly ornamented, that he could not find words to describe them. I have made these extracts, says Colonel Sykes, to shew not only the wealth, skill, and industry of the time and country, but also the luxury which must have obtained in places where no European has yet set foot. How immeasurably small we moderns must feel, if we contrast our conventicles with those magnificent temples of the past.

133. The founder of Buddhism, previous to his mani-

festation, withdrew into solitude, for the purpose of fitting himself for his future calling; leading an ascetic life under the Buddhi trees (*ficus religiosa*, the tree of knowledge), and devoting all his individual attention and mental energies to meditation and contemplation, coupled with works of religious mortification. The senses, he knew well, were to be submitted to the uncontrolled sway of reason by allowing to himself but what was barely requisite for supporting nature. Regardless of every comfort, his mind was bent upon acquiring the sublime knowledge of the principle and origin of all things, in fathoming the miseries of all beings, and endeavouring to discover the most efficacious means of affording them a thorough relief, by pointing out to them the road they had to follow, in order to disentangle themselves from the trammels of existence, and arriving at a stage of perfect rest. It was under the cooling and refreshing foliage of these trees of the forest that he spent his time in the placid and undisturbed work of meditation, acquiring gradually that matchless, thorough, and consummate wisdom needed for carrying on to perfection the benevolent undertaking which he contemplated.

134. Fastings and other works of mortification have always been much practised by the Indian philosophers of past ages, who thereby attracted the respect, the admiration, and veneration of the world. Such rigorous exercises, says Bishop Bigandet, were deemed a great help for enabling the soul to have a more perfect control over the senses and subjecting them to the empire of reason. They are also conducive towards the calm and undisturbed state where the soul is better fitted for the arduous task of constant meditation. The fast of Chaudama, adds the

good bishop, preparatory to his obtaining the Buddhaship, recalls to mind that which our Lord underwent ere he began his divine mission. One is surprised and astonished to find so many circumstances respecting the founder of Buddhism, which apparently bear great similarity to some connected with the mission of our Saviour. One ought not, however, to be astonished at all. Jesus was in all things, but his addiction to animal food and wine, a perfect Buddhist; and he probably departed from this article of the Fo-ian creed, in order to show Europe, for which his teaching was principally intended, that it was not an essential article in climes like ours to live in the same manner as those whose region is illuminated by an almost ever-shining sun, and with whom a life passed with Nature in mountains and in forests is perhaps the most exquisite that can be enjoyed on earth.

135. The Buddha Talapoins, or Rahans, by the rule of their order, are enjoined to go to the temples and perform their devotions twice a-day, in the morning and evening; to confess their faults to each other; to be watchful not to encourage any wicked thought, or ever to admit into the mind any doubt with respect to their religion; never to speak to any of the other sex alone, nor look steadfastly upon any one they may accidentally meet; not to prepare their own food, but to eat what may be given or set before them, ready dressed; not to enter into a house to ask alms, nor to wait for them longer at the door than the time that an ox may take to drink when he is thirsty; not to affect friendship or kindness with a view to obtain anything; to be sincere in all their dealings, and, when it may be necessary, to affirm or deny anything—to say simply *it is*, or *it is not*; never

to be angry or strike any one, but to be gentle in their manners, and compassionate to all; not to keep any weapons of war; not to judge any one by saying he is good, or he is bad; not to look at any one with contempt; not to laugh at any one, nor make him the subject of ridicule; not to say any one is well made, or ill made, or handsome or ugly; not to frighten or alarm any one; not to excite people to quarrel, but endeavour to accommodate their disputes; to love all mankind equally; not to boast either of birth or learning; not to meddle in any matters of government that do not immediately respect religion; not to be dejected at the death of any one; not to kill any one: not to drink spirituous liquors of any kind; not to disturb the earth by labouring in it; not to cut down any plant or tree; not to cover the head, or to have more than one dress; not to sleep out of their monasteries, or to turn and go to sleep again when once awake; not to sleep after eating, until the duties of religion are performed; not to eat out of any vessel of silver or gold; not to play at any game; not to accept of money but by the hand of the person in the monastery, who may be appointed for that purpose, and to apply it to charitable and pious works; not to envy any one what he may enjoy; not to be in anger with any one, and, retaining that anger, come with him to any religious ceremony or act of devotion; not to sleep on the same bed with any one; not to move the eye while speaking, nor make a noise with the mouth in eating, nor speak with victuals in the mouth, nor pick the teeth before company. Besides these, they have many other rules respecting their morals and behaviour—rules not one whit more ascetic or self-subduing than those which Jesus taught on

the Mount, but which few of his disciples think it necessary to follow. Indeed, a careful comparison of the teachings of the Third and Fourth Messengers with that of the Ninth establishes so singular an identity between them, that either the Essenes, to whom Jesus is said to have belonged, were a community of Talapoin or Sin-to priests, or Jesus himself must have travelled in Tibet or China, and have brought to Syria the flower and essence of the Buddhist creed. His singular disappearance from his twelfth to his forty-ninth year leads to the conclusion that he travelled far (John viii. 57).

136. Rahan, say Bigandet, is used to designate in general the religions belonging either to the Buddhistic or Brahminical sects. When Buddhists happen to mention their brethren of the opposite creed, who have renounced the world, and devoted themselves to the practice of religious duties, they invariably call them Rahans. When they the speak of Ponhnas or Brahmins, who are living in the world, leading an ordinary secular mode of life, they never style them Rahans. Hence we may safely infer that the individuals to whom this denomination was applied formed a class of devotees quite distinct from the layman. The Rahans comprised all the individuals who lived either in community under the superintendence and guidance of a spiritual superior, or privately in forests under the shade of trees, and in lonely and solitary places. The latter religions are, however, generally designated under the appellation of Ascetics and Rathees. They were they forefathers of those who, up to own days, have appeared throughout the length and breadth of the Indian peninsula, practising penitential deeds. These communities appear to have been

the centres in which principles were established, opinions discussed, and theories elaborated. The chiefs enjoyed high reputation for learning. Persons desirous to obtain proficiency in science resorted to their abode, and, under their tuition, strove to acquire wisdom.

137. The ten great virtues or duties of Buddhism are —liberality, observance of the precepts of the law, withdrawal into lonely places, wisdom, diligence, benevolence, patience, veracity, fortitude, and indifference. The five renouncements are—renouncing children, wife, goods, life, and self. All these mortifications, however, are but means to a grand end.

138. It is related of Chaudama, the First Messenger, that during seven cycles he felt within himself a thought for Buddhaship awakening within his soul. This thought was succeeded by a wish— a desire and a longing for that extraordinary calling. He began to understand that the practice of virtues of the highest order was requisite to enable him to obtain the glorious object of his ardent wishes. When the above period had at last come to an end, the inward workings of his soul prompted him to ask openly for the Buddhaship. This is the exact doctrine taught in the Book of God; it is founded on the antenatal archangelic condition of the Messenger who descends.

139. Buddhism, says the Rev. Mr. Hardwicke, rose in one respect superior to all other heathen systems—in the loftier tone of its morality. It was a *practical*, and not a speculative philosophy, concerning itself with the charities and duties of life. Here, indeed, we find the secret of its mightiness; the key to its majestic progress in the whole of Eastern Asia. The grand picture of a royal

youth [an Archangel] abandoning his home and honours [coming down from heaven] to become the gentle, apt, and sympathetic teacher of the people, was alone sufficient to evoke a class of sentiments forgotten by the old religions. (*Christ and other Martyrs*, i. 235.) This grand doctrine did not belong, however, exclusively to either Tibet or China.

140. It cannot be doubted that from the earliest ages there existed in the valley of the Ganges, and in the Panjab, a great number of philosophers, who led a retired life, devoting their time to study and the practice of virtue. Some of them occasionally left their hermitages to go and deliver moral instruction to the people; many became missionaries to foreign lands. The fame that attended these sages attracted around their lonely abodes crowds of hearers, eager to listen to their lectures, and anxious to place themselves under their direction for learning the practice of virtue. Thence arose those multifarious schools where were elaborated those many systems, opinions, &c., for which India has been celebrated from the remotest antiquity. Bishop Bigandet says that he had read two works full of disputations between Buddhists and Brahmins, as well as some of the books of ethics of the former; and that he was astonished at finding in those days the art of arguing, disputing, defining, &c., had been carried to such a point of nicety as almost to leave far behind the disciples of Aristotle. This high order of intellect is attained by Dzan. Dzan means thought, reflection, meditation. It is often designed by the Burmese Buddhists to mean a peculiar state of the soul that has already made great progress in the way of perfection. I have found the science of Dzan, says

Bishop Bigandet, divided into five parts, or rather five steps, which the mind has to ascend successively ere it can enjoy a state of perfect quiescence—the highest point a perfected being can attain before reaching the state of Nibân. The first step is when the soul searches after what s good and perfect, and having discovered it, turns its attention and the energy of all its faculties towards it. The second, when the soul begins to contemplate steadily what it has first discovered, and rivets upon it its attention. In the third stage the soul fondly relishes, and is, as it were, entirely taken with it. In the fourth the soul calmly enjoys and quietly feasts on the pure truths it has loved in the former state. In the fifth the soul, perfectly satiated with the knowledge of truth, remains in a state of complete quietude, perfect fixity, unmoved stability, which nothing can any longer alter or disturb.

141. One of the Buddha legends, by which we learn how the father of the First Messenger, Chaudama, sought to allure him away from his intention to become an ascetic, is as follows: Having retired into his own apartment to enjoy some rest, a crowd of young damsels, whose beauty exceeded that of the daughters of Celestials, were sent by his father, and executed all sorts of dances to the sound of the ravishing symphony, and displayed in all their movements the graceful forms of their elegant and well-shaped persons, in order to make some impression upon his heart. But all was in vain; they were foiled in their repeated attempts. Chaudama fell into a deep sleep. The damsels perceiving their disappointment ceased their dances, laid aside their musical instruments, and soon following the example of the young prince yielded to the soporific influence caused by their useless and harassing exertions.

The lamps lighted with fragrant oil continued to pour a flood of bright light throughout the apartments. Chaudama awoke a little before midnight, and sat in a cross-legged position on his couch looking all around him, he saw the various attitudes and uninviting appearance of the sleeping damsels. Some were snoring, others gnashing their teeth, others with open mouths; some tossed heavily from the right to the left side, others stretched one arm upwards and the other downwards, some seized as it were with a frantic pang, suddenly coiled up their legs for a while, and with the same violent motion again pushed them down. This unexpected exhibition made a strong impression on Phralaong or the Sun-child; his heart was set if possible, freer from the ties of concupiscence, or rather was confirmed in his contempt for worldly pleasure. It appeared to him that his magnificent apartments were filled with the most loathsome and putrid carcases. The seats of passion, those of Rupa and those of Arupa, that is to say the whole world, seemed to his eyes, like a house that is a prey to the devouring flames. All that, said he to himself, is most disgusting and despicable. At the same time his ardent desires for the profession of Rahan were increasing with an uncontrollable energy. On this day at this very moment, said he with an unshaken firmness, I will retire into a solitary place.

142. Upon this incident or myth, Bigandet remarks:—The means resorted to for retaining his son in the world of passions, and thereby thwarting his vocation, could not be approved of by any moralist of even the greatest elasticity of conscience and principles, but they were eminently fitted to try the soundness of the Buddha's

calling, and the strong and tenacious disposition of his energetic mind. They set out in vivid colours the firmness of purpose and irresistible determination of his soul in following up his avocation to a holier mode of life; and what is yet more wonderful, the very objects that were designed to enslave him became the instruments which helped him in gaining his liberty. Magnificent indeed is the spectacle offered by a young prince remaining unmoved in the midst of the most captivating, soul-stirring, and heart-melting attractions, sitting coolly with indifference, nay with disgust on the crowd of sleeping beauties.

143. In what manner the mythos of Buddha, the son of a king, abandoning the world and all its luxuries and allurements to take upon himself the wandering mendicant life, for the benefit of his fellow-creatures, arose, is this:—Every archangelic son of God is the son of a king; and when he descends from heaven to preach truth, he abandons a royal and a splendid home, to be a wanderer and a vagabond on the face of the earth. The framers of the original mythos knew that this would refer truly to Fo; but moderns have applied it exclusively to the modern Sakya, which is, in fact, not a name at all, but a title for the Messenger.

144. Bishop Bigandet gives the following traditionary sermon of the founder of Buddhism, Fo:—

These are the most excellent things which men and spirits ought to attend to, in order to attain Nibân: to shun the company of the foolish; to be always with the wise; to proffer homage to those who deserve it; to remain in a place becoming one's condition; to have always with one's self the recollection of former good works, steadily to maintain a perfect behaviour; to be

delighted to hear and see much in order to increase knowledge; to study all that is not sinful. Let every one's conversation be regulated by righteous principles; let every one minister to the wants of his father and mother; provide all the necessaries for wife and children; bestow alms; perform no action under evil influence; observe the precepts of the law; assist one's relatives and friends; be ever diligent in avoiding intoxicating drink. Let every one bear respect to all men; be ever humble; be easily satisfied and content; gratefully acknowledge favours; listen to the preaching of the law in proper season; be prudent; delight in good conversation; visit the religious from time to time, and converse on religious subjects; cultivate the virtue of mortification; practice works of virtue; keep the eyes fixed on Nibân. Whoever observes these perfect laws shall never be overcome by the enemies of the good. Within a narrow compass, adds the Bishop, the Buddha has condensed an abridgment of almost all moral virtue. The first portion of these precepts contains injunctions to shun all that may prove an impediment to the practice of good works. The second part inculcates the necessity of regulating one's mind and intention towards a regular discharge of the duties incumbent on any man in his respective station. Then follows a recommendation to bestow assistance on parents, relatives, and all men in general. Next to that we find recommended the virtues of humility, resignation, gratitude and patience. After this the preacher insists on the necessity of studying the law. Like the one mentioned by the Latin poet, that would remain firm, fearless and unmoved even in the middle of the ruins of the crumbling universe, the Bud-

dhist sage must ever remain calm, composed and unshaken among all the vicissitudes of life.

And he said: Hear the parable of Kisogotami. It came to pass that Kisogotami gave birth to a son, and when he was able to walk he died. And the young mother, in her love for it, carried the dead child clasped to her bosom, and went about from house to house asking if any one would give her some medicine for it. When the neighbours saw this, they said: Is the young girl mad, that she carries about on her heart the dead body of her son? But a wise man, thinking to himself thus—Alas! this Kisogotami does not understand the law of death; I must comfort her—said to her: My good girl, I cannot myself give medicine for it, but I know of a doctor who may. And he sent her to a doctor. Kisogotami said to the doctor: Master, do you know any medicine that will be good for my boy? The doctor said: If you bring me some mustard seed, taken from a house where no son, husband, parent, or slave has ever died, peradventure it may avail the child. The mother said: Good; and she went from house to house, carrying the dead body astride on her hip. The people said: Here is mustard seed. Then she asked: O, friend, has any died in your house—a son, a husband, a parent, or slave? They made answer: What is this you say? The living are few, but the dead are many. Then she inquired at other houses. One said, I have lost a son; another, I have lost my parents; another, I have lost my slave. But wherever she went, she was not able to find a single house where no one had died. So she said: This is a heavy task; I am not the only one whose son is dead. Everywhere children die, parents die. So she left the

dead in the forest, and went and told to the doctor as it had happened. He said: You thought that you alone had lost a son; the law of death governs all the living. There is no permanence for mortals.

145. His Sermon on the Mountain is thus given by Bishop Bigandet:—He ascended the mountain with his disciples, and having reached its summit, he sat down. Summoning all his disciples, he said to them: Beloved poor, all that is to be met with in the Three Abodes is like a burning flame. But why is it so? Because the eyes are a burning flame; the objects perceived by the eyes, the view of those objects, the feeling created by that view, are all like a burning flame. The sensations produced by the eyes cause a succession of pleasure and pain, but that pleasure and pain are likewise a burning flame. What are the causes productive of such a burning? It is the fire of concupiscence, of anger, of ignorance, of birth and death, of old age, and of anxiety. Again, the ear is a burning flame; the sounds, the perception of the sounds, the sensations caused by the sounds, are all a burning flame; the pleasure or pain produced by the sounds, are too a burning flame, which is fed by the fire of concupiscence, anger, ignorance, birth, old age, death, anxiety, tears, affliction, and trouble. Again, the sense of smelling is a burning flame; the odours, the perception of odours, the sensations produced by odours, are all a burning flame; the pleasure and pain resulting therefrom are but a burning flame, fed by concupiscence, anger, ignorance, birth, old age, death, disquietude, tears, affliction, and sorrow. Again, the taste is a burning flame; the objects tasted, the perception of these objects, the sensations produced by them,

are all a burning flame, kept up by the fire of concupiscence, anger, ignorance, birth, old age, death, anxiety, tears, affliction, and sorrow. Again, the sense of feeling, the objects felt, the perception of those objects, sensation produced by them, are a burning flame; the pleasure and pain resulting therefrom are but a burning flame, fostered by concupiscence, anger, ignorance, birth, old age, death, anxiety, tears, affliction, and sorrow. Again, the heart is a burning flame, as well as all the objects perceived by it, and the sensations produced in it; the pleasure and pain caused by the heart are too a burning flame, kept up by the fire of concupiscence, anger, ignorance, birth, death, old age, disquietude, tears, affliction, and sorrow. Beloved Bickus, they who understand the doctrine I have preached, and see through it, are full of wisdom, and deserve to be called my disciples. They are displeased with the senses, the object of senses, matter, pleasure, and pain, as well as with all the affections of the heart. They become free from concupiscence, and therefore exempt from passions. They have acquired the true wisdom that leads to perfection; they are delivered at once from the miseries of another birth. Having practised the most excellent works, nothing more remains to be performed by them. They want no more the guidance of the sixteen laws, for they have reached far beyond them.

146. On this Bishop Bigandet makes the following remarks:—The philosophical discourses of Buddha on the mountain may be considered as his summary of his theory of morals. It is confessedly very obscure, and much above the ordinary level of human understanding. The hearers whom he addressed were persons already

trained up to his teaching, and therefore prepared for understanding such doctrines. Had he spoken in that abstruse style to common people, it is certain he would have missed his aim, and exposed himself to the chance of being misunderstood. But he addressed a select audience, whose minds were fully capable of comprehending his most elevated doctrines. He calls his disciples Bickus, or mendicants, to remind them of the state of voluntary poverty they had embraced when they became his followers, and to impress their minds with contempt for the riches and pleasures of this world.

147. He lays down, as a great and general principle, that all that exists resembles a flame, that dazzles the eyes by its brilliancy, and torments by its burning effects. Hence appears the favourite notion of Buddhism, that there is nothing substantial and real in this world, and that the continual changes and vicissitudes we are exposed to are the cause of painful sensations. Buddha reviews the six senses (the heart, according to his theory, is the seat of a sixth sense) in succession; and as they are the channels through which affections are produced on the soul, he compares to a burning flame the organs of senses, the various objects of the action of senses, the results, painful or agreeable, produced by them. Hence he fulminates a general and sweeping condemnation against all that exists without man. The senses being the means through which matter influences the soul, share in the universal doom. Buddha sets forth the causes productive of that burning flame. They are, first, the three great and general principles of demerits—viz., concupiscence, anger, and ignorance. In the book of Ethics these three principles are explained at great

length ; they are represented as the springs from which flow all other passions. In a lengthened digression the author aims at simplifying the question, and endeavours to show, by a logical process, that ignorance is the head source from which concupiscence and passion take their rise. It is therefore, according to Buddhists, in the dark recess of ignorance that metaphysicians must penetrate in order to discover the first cause of all moral disorders. Every being has his mind more or less encompassed by a thick mist, that prevents him from seeing truth. He mistakes good for evil, right from wrong ; he erroneously clings to material objects that have no reality, no substance, no consistence ; his passions are kept alive by his love or his hatred for vain illusions. The flame is, moreover, fed by birth, old age, death, afflictions, &c., &c., which are as many foci wherefrom radiate out on all surrounding objects, fires which keep up the general conflagration. But they play only a secondary action, dependent from the three great causes of all evils just alluded to. What causes birth, old age, and death, inquires the Buddhist ? The law of merits and demerits, is the immediate answer to the question ; it might be added thereto, the necessity of acquiring merits and gravitating towards perfection. A man is born to innumerable succeeding existences by virtue of his imperfections, and that he might acquire fresh merits by the practice of virtue. By birth a being is ushered into a new existence, or into a new state, when the burning flame which is supposed to spread over all that exists exercises its teasing and tormenting influences over him. Old age and death are two periods when a radical change operates over a being and places him in a different situa-

tion, where he experiences the baneful effects of the conflagration. Blessed are they, says Buddha, who understand this; they are full of wisdom; they become displeased with all passions, and with all the things they act upon. The causes of existences being done away with, they have reached the terminus of all possible existences; one step more, and they find themselves placed beyond the influence of the power of attraction that retains forcibly all beings in the vortex of existences, and brings them towards the centre of perfection; they are de facto, entering into the state of Niban. (*Life of Gaudama*, p. 139.)

148. One of the great Seers of the East, to whom, as to our own Swedenborg, visions of the Spirit-Sphere were accorded, thus describes the world of existence into which pure men from this earth first pass. In many things it accords with the same world which Swedenborg describes, as in my Book of Enoch, vol. ii., 136. Its name is Tavateinsa; its Prince has thirty-two great subordinate princes in his Court. He resides in a vast city of a square form, like the new city of the Apocalypse, every street and public square and place in which is paved with gold and silver, and marbles of the rarest beauty. Its walls, also, are a perfect square; they are covered with towers, and are plated with golden and other metals, in which are precious stones of immense size and dazzling lustre. Seven wide ditches surround these superb walls, and beyond the last ditch are colonnades and piazzas of marble columns, wonderfully enamelled with gold and jewels. Then follow, at the same distance, seven rows of palm trees, shining in every part with satin, gold, and rubies; and in the space between the columns and the

palm trees lakes of the clearest water are scattered up and down, in which are boats of solid pearl : and the inhabitants, of both sexes, with musical instruments, float or dance about, singing heavenly songs. Sometimes they stop to contemplate the beautiful birds that fly among the trees on the banks of the lakes ; sometimes to gather delicious fruits, or beautiful and fragrant flowers. Beyond the seven rows of palm trees, padesa trees grow on every side ; they produce whatever beautiful thing may be demanded of them. There is an orchard there, called Nanda ; in the centre is a lake of the same name. It takes its appellation from the vast multitude of blessed spirits or Nauts who flock to it, to gather the celebrated flower with which they adorn their heads. It grows in this place alone, and is as large as the wheel of a chariot. Twenty juzena to the east of the city is situated another orchard of the same size and beauty as the first, in which grows that celebrated species of ivy which every thousand years yields fruit of such an exquisite flavour that to eat of it, for years before, multitudes flock towards the garden and there, amid music, singing, and dancing, await the ripening of the wished-for fruit, the taste of which confers bliss for whole entire months. Two other orchards of a similar size are situated to the south and west of the city. To the north-west is a most superb terrace, of vast extent and magnitude. The pavement is of pure crystal, and a row of 100 pillars adorns each range of the building. Gold and silver bells hang from every part of the roof ; and the staircases, the walls, and every part of the building, shine with a profusion of gold and precious stones. The streets that lead to it are twenty juzena long, and one wide ; they are shaded on both sides by delightful

trees always covered with fruit and flowers of every kind. When the prince visits this magnificent palace, a spirit that presides over the winds, showers down from the trees such a quantity of flowers as to reach the knees of those who pass, the trees all the time putting forth new flowers to supply the place of what has fallen. In the centre of the portico is the prince's throne, which far excels all other things in the richness of its jewellery. Around this throne the other princes, like the ancients* in the Apocalypse, are seated also on thrones, but of a smaller size. Here the day is passed in festivity, all the inhabitants of the city rejoicing in the sight of their prince. In the centre of the city is the palace, which is 500 juzena in height. No description can do justice to its beauty and magnificence, or tell of the abundance of gold and silver, or the inestimable treasures of jewels and precious stones contained therein. The chariot upon which the prince is drawn is of immense magnitude, and from its centre the great throne rises; it is covered by a white umbrella, and it is drawn by 2000 horses. The spirits in this place, like those of the superior regions, need not the light of the sun, as they themselves shine like so many suns.†

149. In another vision we have a view of the kingdom of Tranquility. It consists of five paradises. One is a sphere of diamond, another of ruby, the third topaz, the fourth sapphire, the fifth emerald. The trees are of satin, the branches of pure gold, the blossoms of gems and

* The Jain Buddhists call these the twenty-four Jinas.

† Modern clairvoyants declare that physical light is of no use in aiding them in their perceptions, but that every object, person, and spirit has a light peculiar to itself, by which it can be perceived, and its qualities determined.

flowers. Badma or Lotus gardens of roseate colours, blossoming between leaves of emerald, are the retreats of the blessed. Gold-coloured arches, blended with stars and rainbows, bend over the trees, the roots of which are moistened by fountains of life—the waters called Arshan. There are thrones supported by lions and peacocks. Besides these, there are other spheres of beatitude. In one there is a city with 500 gates, and at each gate a thousand guards. Edifices of pure gold spring out of the earth at the mere will. There is a tree, under whose shade of leaves and odoriferous blossoms all the people of the earth might rest, even if they numbered a million millions; and yet there would still be ample room. Each one of these leaves is a lute, which plays or sings deliciously; but the harmony is so fine and delicate, that to the listener it seems only like a soft and lulling symphony —such as a mother sings for her baby.

150. One of the Messengers was seen in his paradise. It was a mountain, thick with birds of the most lovely plumage and song; the variety was indescribable. Fifty thousand lamas accompanied the Messenger. They had subdued their passions on earth; their souls were illuminated, and their wisdom complete; they had attained a height of felicity, beyond which human wishes cannot extend. The Messenger himself was seen; calm, perfect, passionless; occupied in prayer and meditation; abounding with compassion, and full of truth; he has the breath of zephyr or the jasmin, and his figure shines like the resplendent full moon. He is exalted upon a throne supported by lions. When he descends from the throne, his divine glances illuminate the sphere, diffusing lustre through all its parts. Millions of rays of light issue

from his hands and feet; his name is the Divine Teacher. Sometimes he appeared with a golden sword in his hand as a sceptre, at others with a book placed upon a holy flower. Sometimes his hands were seen folded on his heart, sometimes as giving benediction. Millions of spirits, whose forms seemed to emanate light, filled this happy mountain sphere; but the soil is elastic, producing all that the inhabitants desire in the way of beauty.

151. The Aiswarika system of Buddhism may be regarded as very pure. It regards God as being One with all created things, or universal Nature, as existing in the Universe, and this Power it calls

PRAVRITTI.

And yet God is so essentially, so perfectly and supremely Pure, that He still subsists in splendid separation from all material excellence and beauty; and this isolated Glory is called

NIRVRITTI,

which means the whole Universe of Worlds and beings, both Visible and Invisible.

152. God, in Pravritti, is Active.
God, in Nirvritti, is Passive.

The divine and blessed Spirits who live in Nirvritti, know that Visible Universe is a mere semblance; unreal, an illusion; Maya. It is like the splendid picture of an illumination. These happy Existences know that God is alone the One, the Source, the True, the Real, the Eternal, the Infiniformed, and yet the Formless; the living and essence of all that is, both in Nirvritti, and Pravritti.

153. Those who subsist in Pravritti do not positively feel or know or experience this sublime truth; but to

some extent both in practice and in thought act, as if their System of Visible Worlds were alone real : and as if there were other Divine Powers than the One.

154. Yet, though this be His proper Sphere, for the sake of creation, which is Pravritti, having become Paucha-Jny-Anat-Mika, or the All-making Power, Spirit and King, He produced five Great Energies. From

Suvi-suddha-dharma-dhatuja-jnyan,

He produced Vairo Chana, exceedingly wise, from whom proceed the elements of Earth, the Sight and Colours. And from

Adarshana-jnyan,

He produced Akshobhya, from whom proceed the element of Water, the faculty of Hearing, and all Sounds. And from

Pratya-vekshanan-jnyan,

He produced Ratna Sambhava, from whom proceed the element of Fire, the sense of Smell, and all Odours ; and from

Samta-jnyan,

He produced Amitabha, from whom proceed the element of Air, the sense of Taste, and all Savours ; and from

Krityanushta-jnyan,

He produced Amoga Siddha, from whom proceed the element of Ether, the faculty of Touch, and all the sensible properties of outward things dependent thereon. All these Five Energies are Pravritti Kamang, or the Agents of Creation. Each produced a Bodhi-Swata, or Pure Intelligence, the Guardian of the various faculties thus created.

155. Adi-Buddha, though He comprehends all living

things, is yet One. He is the Spirit, the Soul : and they are but the limbs and outward members of this Monad. Nirvritti, with which Adi Buddha is most particularly identified, is Unity : but Pravritti, which is Multiplicity, may be presented in all things, yet under a Veil. And in this latter view, Adi Buddha may be regarded as a Sovereign Ruler who gives orders : and the Five Great Energies and their Five Bodhi-Swatas are the Divinities and Ministers who execute those orders. In this way, it is said, that the whole business of the Universe is distributed among Deities, each having his proper functions ; and Adi-Buddha has no immediate concern with its melancholy incidents, and terrible tragedies, in life, in death. Adi-Buddha is the All : Bodhi, or Buddha, is a divine Emanation. Confound not with the First, either the second or the third.

156. Matter is compounded of the Five Elements : Spirit and Soul, which are an animated essence, are an Emanation from the Self-Existent Being.

157. Therefore, according to Nirvritti, the true God, whom we call Adi-Buddha, is the Author and Creator of all things ; without whom nothing can be done. His care sustains the Universe, and all its living forces : if he were to avert His face from them for one moment, they would perish and die. In that case, only He would remain. He, whose image is called Sunyata ; who is like a cypher, or point, absolutely Infinite and Omnipresent ; One and Alone in Nirvritti ; multitudinous in Pravritti ; Formless in the first ; multiform in the second ; Iswara, the Primal Intellectual Fire and Essence, the Adi-Buddha was made manifest in the beginning by His own divine will alone.

158. This Self-Existent is He whom all confess and know to be the only True Being ; the Universal Lord, Father, and Creator : the Legislator and the Judge : the Ruler, Dweller and Permeator of the pellucid Universe of Nirvritti.

159. Body, which is called Sarira and Deha was produced from the Five Elements : and Spirit, which is called prana and jiva, is a particle of the essence of Adi-Buddha. Body as created out of the elements perisheth : Spirit, as a particle of the Divine, perisheth not. Body is subject to changes : to be fat and lean, and beautiful and diseased, &c. : but Spirit in its essence is unchangeable. Body is different in all animals ; but Spirit is alike in all, whether in man or in any other creature.

160. Buddha in Sanscrit means The Wise. God is also called Adi-Buddha because He was before All. Before the days of Lao-Tseu there were Seven Messengers ; Lao was the Eighth. These, by the worship of Adi-Buddha, or the Supreme God, arrived at the highest eminence, and attained Nirvana Pad, that is, were absorbed into the minor heaven of Adi-Buddha. We therefore call them Buddhas.

Adi-Buddha was never seen. He is merely Light—the Light of Lights : Ineffable Splendour and Glory.

161. The names of Adi-Buddha are innumerable. They could not be counted in a thousand years.

162. The primary motive for doing well is the hope of obtaining Mukti and Moksha—that is, becoming Nirvana, and being freed from the necessity of transmigrations. These exalted blessings cannot be had without the pure love of Adi-Buddha as the One, Beautiful, Wise and Good, in the Universe. Therefore they who make them-

selves accepted by Him are the true Saints : but are rarely found. And between them and Adi-Buddha there is no difference, because they will eventually obtain Nirvana Padi, or Absorption into His innermost Paradise, and will become themselves Buddhas, and will be part of Adi-Buddha's Essence, and be as shining jewels in His glittering diadem, and as priceless gems in his gorgeous robes.

163. According to Puránas, whoever has adopted the tenets of the Messenger, and has cut off the lock from the crown of his head, of whatever tribe or nation he be, becomes thereby a Bandya. The Bhotiyas, for example, are Bandyas because they follow the tenets of Buddha, and have no lock on their heads. The Bandyas are divided into two classes ; those who follow the Váhya-charya, and those who adopt the Abhyantara-charya—words equivalent to the Grihastha ásram and Vairágí ásram of the Bráhmanas. The first class is denominated Bhikshu ; the second, Vajra A'chárya. The Bhikshu cannot marry ; but the Vajra A'chárya is a family man. The latter is sometimes called, in the vernacular tongue of the Néwars, Gúbhal, which is not a Sanscrit word. Besides this distinction into monastic and secular orders, the Bandyas are again divided, according to the scriptures, into five classes : first, Arhan ; second, Bhikshu ; third, Sráwaka ; fourth, Chaliaka ; fifth, Vajra A'chárya. The Arhan is he who is perfect himself, and can give perfection to others ; who eats what is offered to him, but never asks for anything. The Bhikshu, is he who assumes a staff and beggar's dish (khikshari and pinda pátra), sustains himself by alms, and devotes his attention solely to the contemplation [dhyána) of A'di-Buddha, without ever in-

termeddling with worldly affairs. The Srâwaka is he who devotes himself to hearing the Buddha scriptures read or reading them to others; these are his sole occupations, and he is sustained by the small presents of his audiences. The Chailaka is he who contents himself with such a portion of clothes (chilaka) as barely suffices to cover his nakedness, rejecting every thing more as superfluous. The Bhikshu and the Chialaka very nearly resemble each other, and both (and the Arhan also) are bound to practice celibacy. The Vajra A'chárya is he who has a wife and children, and devotes himself to the active ministry of Buddhism. Such is the account of the five classes found in the scriptures.

164. Orthodox people, when they talk of the founder of Buddhism, call him by three names, Gaudama, Buddha, and Sakya Muni.* That the true Gaudama was Chaudama, or Adama, the First Messenger, and the revealer of the Apocalypse, is as certain as that the sun shines. The Brahmans preserve his name as Auttami, one of the Menus; and I have already demonstrated that traces of it exist almost over all the earth. As to Buddha, it was the Tibetan, or Bot-Id, name of the Third Messenger, altered into Fo, and Fo-hi in China. But Sakya Muni is

* The origin of Sakya Muni is this: The Sacques, also called Hyperboreans, inhabited Sakai, or that vast tract which we now call Tibetan Tartary. The Sacques were masters of India and Asia. The Mongols now have the country, occupying part of the chain of the Altai Mountains, and the banks of the Sir; others dwell between Caucasus and Imaus; others inhabit Serica, washed by the Kerlen and Selinga, Selingiskoi, to the frontier of China, Tibet-India, and the Demt of Chamo. Muni means a Sage, a Menu. Fo was a native of this district; hence, he was called the Sakaian Menu, which was changed into Sakya Muni, and finally into the imaginary founder of Buddhism, some centuries before Jesus.

wholly modern: I mean by this that he was some centuries before Lao. His admirers do not know well when he lived. They do not deny that Buddha, Budda, Bud, Bot, Baoth, Buti, Butsdo, Bdho, Pout, Pote, Fo, Fod, Fohi, Fuh, Fuh-ti, Pet, Pta, Poot, Pthi, Phut, Pht, &c., &c., are all one and the same, as Pococke in his "India in Greece," has shown; but they give us no reason whatever to satisfy us why, to all these variations of the names, they should add that of Sakya. They say that he is the First Budha; and tells us that he appeared 1200 years, 1000 years, 600 years, 500 years B.C., and sometimes also that he was contemporary with the Ninth Messenger; but these various dates ought to awaken suspicion in their minds, and induce them to ask themselves whether they are not wrong in confounding with the Third Buddha, Fo, the priest Sakya, who renewed and brought back his doctrines many centuries after, and who probably took his name as being his disciple, and whom they therefore mistake for the real messenger, who civilized the celestial empire, and is called its king—as Jesus was also designated. Let the reader consider only for a moment the chronological contradictions.*

* It is a common saying that "Fo is one, but he has three forms," the occult meaning of which is, he has three times, as they think, appeared on earth—first as Fo, the Third Messenger; second as Sakya, and third as Lao, between whom and Sakya a period of six hundred years elapsed. But this is one of the recondite secrets buried deep amid the sacred crypts of H'lassi. But when the Buddhists invocate Fo in his Messianic or Archangelic character, they address him thus:—O Fo! existing in forms as numerous as the sands of the Heng-ho, or Yellow River, by which they indicate their belief in the almost innumerable forms through innumerable worlds and existences, which the Messenger assumes before his descent to mortals. The nine storied Pagodas sacred to Fo represent nine spheres or zones of life, which are the zones of

165. In all authentic histories, as in the Kangmoo, says Nieuman, passages of the 33 immense historical collections in the original works of the Chinese Buddhists, as well as their translations out of the Sanskrit, the accounts of the birth of Budha perfectly correspond, and are given nearly in the same words. Shakia was born at Kapilapur (Oude), the 8th day of the 4th moon in the 24th year of Chao Wang, whose reign began in the year 1052 before Christ—that is the month of April or May of the year 1029 : he died at 74 years of age, 950 B.C., and was a contemporary of Solomon, Sesostris and Theseus.—*Catechism of the Shamans.*

166. The Tibetan sacred books Kan-Gyur or Translation of Commandments, are said by A. C. Korosi to contain the doctrine of Shakya, a Buddha who is supposed to have lived about a thousand years before the Christian era (*As. Res.* xx. 31). Yet in another place the same writer says—The extent and contents of the Buddhist Scriptures show evidently that they are the works of several successive ages, although they are all referred to Shakya (*As. Res.* xx. 297). Recent discoveries, says Hodgson, make it more and more certain that the cave temples of the western coast and its vicinity are exclusively Buddhist. Every part of India is illustrated by splendid remains of Buddhism. Hodgson writes this to prove that Buddhism is subsequent in date to Brahmanism, and is of Indian

worlds mentioned in the Book of Enoch as those which the Messenger of God descends. In the Book of Enoch that great Prophet sees the Messiah descending through sun spheres until he rests on the sphere of man. This is the eighth, while the supercelestial sphere from which he originally came is the ninth. Thus the seven and nine stories of the Pagoda represent the same mythos.

growth. On the contrary, the cave temples, which are prehistoric, prove that Buddhism is of the higher antiquity, and that it passed, soon after the days of Fo, through Tibet into Hindustan, from which it was long afterwards forcibly expelled.

167. Fa-Hian declares that in the whole of India, including Affghanistan and Bokhara, he found in the fourth century a Buddhist people and dynasty, with traditions of its endurance for *the preceding thousand years.* As to Hindustan itself, he says, from the time of leaving the deserts of Jesulmeer and Bikaneer, and the river Jumna to the west, *all the kings of the different kingdoms in India are firmly attached to the law of Buddha,* and when they do honour to the ecclesiastics, they take off their diadems. The same writer states that Sacya was born near Lucknow; but he had as many birth-places as Homer himself. M. Klaproth says that Buddhism was not introduced into China before the first century of the Christian era (*As. J. N. S.* vii. 31). The opinions of Fo, says Du Halde, who in many respects is worth any hundred of modern writers on China, were translated from the Indies into this empire about thirty-two years after the crucifixion of our Saviour (vol. iii. 14, 8vo.) Sakya Muni died, says Schlagintweit, after having attained an age of 80 years. The data contained in the sacred books as the year of this event differ considerably, the most distant periods mentioned being the years 2422 and 544 B.C.—*Buddhism in Tibet.* It is evident from the discrepancy in these dates that nothing is really chronologically known about the person who is called Sakya, or Shakia Muni. He may have been Fo; he may have been a reformer who sprang up in later years. Westergaard calculates his death

about 370 years B.C., Lassen at 544 B.C. The whole is enveloped in mystery—it is as bad as Jewish chronology.

168. In Hamilton's Nepal it is asserted on the authority of local tradition, that Sacya Sinha, the well-known apostle of the nations, still attached to the Buddha faith, existed *about the beginning of the Christian era*, he being considered the fifth Buddha legislator, and distinct from Gaudama, who lived in the sixth century before it. Thus the same absurdities in chronology which render doubtful so many of the facts of the Old Testament,* meet us in Hindostan and Tartary, and with the same sceptical result on our minds. Hodgson says that there were six Buddhas, or Messengers, who preceeded Sakya (*As. Res.* xvi. 445). If he had said seven, he might have been chronologically more correct.

169. The author of the *Cambridge Key* says that Couplet places the birth of Buddha 1036 years B.C. And they call him, says he, Fo, the Son of Maya. But Mr. De Guines, on the authority of four Chinese historians, assert that Fo was born about the year 1027 B.C., in the

* According to the Vulgate, only 427 years elapsed between the deluge and the call of Abraham. The Samaritan text extends the interval to 1017 years (Drummond *Origines* i. 100). Considerable difficulty has arisen in settling the exact period of Boaz, in consequence of its being mentioned by Matthew (i. 5, 6) that and in the Septuagint this interval is further extended to 1207 years. Salmon, the father of Boaz, was married to Rahab the harlot, who protected the spies when Joshua invaded the land of Canaan, and yet that Boaz was the grandfather of David, who, according to Bible Chronology, was born about 360 years after the siege of Jericho, a length of time during which it is difficult to conceive that only three persons, Boaz, Obed, and Jesse, should have intervened between Rahab and David. Usher solves the question by a miraculous longevity bestowed on these three ! !

kingdom of Cashmir. Giorgi, or rather Cassiano, from whose papers his work is compiled, assures us by the calculations of the Tibetians, that he appeared only 959 years B.C.; and M. Baille, with some hesitation, places him 1031 years B.C., *but inclines to think him far more ancient* (i. 95). Amid all these wild guesses, Baille, as might be expected from his great oriental investigations, and his profound and keen intellect, is alone correct in the guess as to the remote antiquity of the founder of Chinese Buddhism. The learned writer of the work cited, says the first Buddha was Adam, *the second Buddha could have been no other than Enoch.* Those, he adds, who have any knowledge of the worship enjoined at the Pagoda in Travancore, or of the annual festival held there in honour of the Trimourti, cannot hesitate to pronounce that the adoration of the Deity, which is traced back for more than five thousand years, originated with Enoch (i. 120.) The third Buddha is said by this learned author to be Nuh, which we know is but the Chinese name Fuh, or Fo. The Hindus in their secret theology call him Mah-Nu, or the Great Nu; a derivative of Menu, the Mind, the Spirit of the Universe.

170. In Hardy's Eastern Monachism, Buddha is said to have been born in Nepal, B.C. 624. The Buddha of Ceylon, who is the same person, dates from 540 B.C. The Japanese assign his birth to 1000 years B.C. There is hardly an end to discrepancies of date as to the true era of Sacya. I am content to admit that a Sacya, a great reformer, under the name of Gaudama and Buddha, appeared several centuries B.C., but I say that he was not the founder, but the renewer of that ancient faith.

171. The dates of the death of Buddha, according to

the Chinese and the Japanese, differ as much as that of his birth. Hiuanthsang says, respecting the date of Buddha's death, that the accounts differ; some fixing it at 1500, others at 1200, 900, and 1000 years before his time. Now, as he is supposed to have written A.D. 640, these dates place the death of Buddha at 860, 560, and as late as 360 B.C. (*Journal R.A.S.*, vi. 300).

172. It may be said that Brahmanism is mentioned in Buddhist books, and this proves the superior antiquity of the former. It only proves that the books are modern; the works of the disciples of Sakya. Remusat alludes to this, but not for the same object as myself. Mention, he says, is sometimes made of Brahmans in the traditions connected with the early ages of Buddhism; this is because, at first, the votaries of Shakia Muni were augmented from the ranks of the partisans of the caste system. But castes were abandoned upon conversion to Samanœanism; for the perfect equality of all men, including even the saints, is a fundamental dogma amongst the Buddhists, who allow of no particular observance founded upon the birth or origin of each individual. This is a distinguishing feature of Buddhism.

173. Two gospels exist which claim the high honour of being the composition of the founder of Buddhism, but which are figments like the greater part of the Old Testament. These are the Dhammapada and the Lotus of the Good Law. The first has been translated into English; the second into very diffuse and tiresome French by M. Eugene Burnouf. Neither is an inspired production, consequently, neither is the work of the Third Messenger. If they are the compositions of Sakya Muni, no further proof is required that he was only an ordinary

individual. By their fruits and by their sentiments they may be known.

174. It is laid down in the Dhammapada thus :—A true Brahmana, though he has killed father and mother and two valiant kings ; though he has destroyed a kingdom with all its subjects, *is free from guilt* (p. 294). Perhaps no other proof may be required that this is not a Book of God. Yet it undoubtedly possesses a great many of the veritable sayings of the founder and preacher of Buddhism, and of these I have not hesitated to make use. These existed either in tradition or in books that are now irretrievably beyond our reach.

175. The Lotus of the Good Law, although in part it contains many of the holy truths of Buddhism, is interpolated with a great deal of false and foreign matter. It sanctions idolatry and the worship of relics—things that we know were odious in the eyes of the Third Messenger, and which many of those who came after him rebuked, denounced, and condemned by precept and example. So much for those two productions.

176. I may mention a third, however, which is not destitute of believers in its sacredness. I mean the Mahawanso. This, which is one of the most ancient Singalese books, is nothing but a collection of mythical legends ; it makes no pretence even in its own pages to be a revelation of Divine law. It is as wild as the Puranas ; a monstrosity of myths.

177. I lay it down, therefore, as an absolute proposition and truth, that Fo was the true founder of that which is now called Buddhism, and that Sakya revived it ; the latter being to Fo what Fo himself was to the First and Second Hermes, but with this distinction, that Fo was an

inspired Messenger of Heaven, while Sakya was only a priest or laic who preached what Fo had taught.

178. The admirable and learned article by Mr. Higginson, in the January number of *Human Nature*, on the "Sympathy of Religions," reminds me of a few coincidences between the teachings of one of the Indian Buddhas and those of Jesus, and some resemblances also in their lives, which may be of interest to students in theology.

In the Tibetan Scripture of the life of Sakya, a hermit or sage, called Nag-Po, admonished by *the great illumination of the world*, goes to salute the new-born child. He has a long conversation with Shuhdodana (the father), and foretells to him that his son shall not become a Chakravarti, or universal monarch, as some have foretold of him, but a Buddha—that is a Prince of Peace, a teacher of divine wisdom. He laments that, being too old, he cannot hope to see the time in which he shall teach this doctrine. (As. Res. xx. 289.)

The reader may find in this the original of the Hebrew prediction or hope that the Messia would be a conquering King, and of Simon's address to the infant Jesus in the Temple (Luke ii). He will recognise in it also the miraculous light which ushered in the birth of Jesus (Luke ii. 9), and the Star of the Magi, in Matt. ii. 2.

Another illustration may be added. Shudodana, intending to send his son, Sakya (the Buddha), to school to learn his letters, ordered the city to be cleansed and decorated. But, when brought to the schoolmaster, Sakya showed that, without being instructed, he knew every kind of letter shown by the schoolmaster. And he himself enumerated 64 different alphabets and showed

their figures. The master is astonished at his wisdom, and utters several slokas expressive of his praise. Likewise, in arithmetic and astronomy he is more expert than all others (As. Res. xx. 290). This, or something very like it, is found in the Gospel of the Infancy, chapter 20, as follows:—"There was also at Jerusalem one named Zaccheus, who was a schoolmaster; and he said to Joseph, Joseph, why dost thou not send Jesus to me, that he may learn his letters? Joseph agreed, and told St. Mary; so they brought him to that master, who, as soon as he saw him, wrote out an alphabet for him. And he bade him say Aleph; and when he had said Aleph, the master bade him pronounce Beth. Then the Lord Jesus said to him, Tell me first the meaning of the letter Aleph, and then I will pronounce Beth. And when the master threatened to whip him, the Lord Jesus explained to him the meaning of the letters Aleph and Beth; also which were the straight figures of the letters, which the oblique, and what letters had double figures; which had points, and which had none; why one letter went before another; and many other things he began to tell him, and explain, of which the master himself had never heard nor read in any book. The Lord Jesus farther said to the master, Take notice how I say to thee; then he began clearly and distinctly to say Aleph, Beth, Gimel, Daleth, and so on to the end of the alphabet. At this the master was so surprised that he said, I believe this boy was born before Noah; and turning to Joseph, he said, Thou hast brought a boy to me to be taught, who is more learned than any master. He said also to St. Mary, This your son has no need of any learning. They brought him then to a more learned master, who when he saw him said,

Say Aleph; and when he had said Aleph, the master made him pronounce Beth; to which the Lord Jesus replied, Tell me first the meaning of the letter Aleph, and then I will pronounce Beth. But this master, when he lift up his hand to whip him, had his hand presently withered, and he died. Then said Joseph to St. Mary, Henceforth we will not allow him to go out of the house, for every one who displeases him is killed."

It is the fashion to say that the Tibetan or Indian priests have copied from the Old and New Testaments, and transferred to their deities incidents appertaining to Jehovah and Messia. But it will hardly be contended that they copied from the Apocrypha. Yet it is in one of those that we find the above.

Again, we read that five of his attendants deserted him, saying, Such a glutton, and such a loose man as Gaudama is now, never can arrive at supreme wisdom. So also the Jews blamed Jesus for gluttony. See Matt. xi. 19, Luke vii. 34.

Again, Sakya declares to the Geelongs, out of his own experience, that the mortification of one's body, as the ascetics do, is not the right way to obtain perfection or emancipation; but that it is only by the right application of one's understanding to meditation and reflection that one may be freed from the sorrows of birth, sickness, old age, and death in a future life. (As. Res. xx. 301). So we read the speech of Jesus (Matt. xv. 11, Mark ii. 7—15).

Again, there are mentioned ten maidens in the neighbourhood who frequently visited Sakya, and prepared his victuals (*Ibid*). Thus we read in Luke viii. 3. of women ministering unto Jesus.

Sakya tells to his Geelongs that, during the six years of his ascetic life, he was continually followed by the Devil or Satan, who sought every opportunity of seducing him, but that he never could succeed, although he used very sweet language, and employed every means to persuade him to enjoy worldly pleasures and to renounce his abstinence, since it is difficult to subdue entirely one's passions (*Ibid*). Compare with this the temptations of Jesus (Luke iv.)

Truth, says Jesus, shall make you free (John viii. 32). This is the liberation meant by the Buddhists when they speak of the means of attaining Nirwâna or Nieban—in other words, the Beatific Vision. Ignorance in their creed is the source of almost every real or fancied misery, and right knowledge of the real nature of things is the true way to emancipation; therefore, they who desire to be freed from the miseries of future transmigrations must acquire true knowledge of the nature of divine and human things (As. Res. xx. 308). Nieban, or the Beatific Vision, is only reached after the Waters of Liberation have been passed.

There is a curious passage in Buddhaghosha's Parables which reminds one of John ix. 8:—Then the Rahans Lord and God, how comes it that, although he is a Rahanda, he is blind? Para Taken replied, Rahans! Kakupala's blindness *is the consequence of sins committed in a previous state of existence.*

A harsh word, says Sakya Muni, uttered in past times is not lost, but returns again. Compare with this Matt xii. 36.

One of the sayings of Jesus, recorded by John, or the writer who passes under his name, *I have overcome this*

world, is a quotation from one of the Veds. See Bibl. Indica, vol, iii., part 3, page 6.

While I am on this subject, I may mention a singular fact.

In the Brihad Aranyaka Upanishad we read—*He thus conquers the second death*—a passage founded on the Apocalypse, section 59, as given in THE BOOK OF GOD, p. 597, and which Sankara explains in his Commentary thus :—He conquers the second death—that is to say, once having died, he is not born again for the second death. Can it be supposed that Ioannes, the presumed writer of the Apocalypse, knew anything of this theosophy? The re-incarnation creed to which so many of the higher Spiritists are now calling public attention, links them with the sublime Oriental systems of Buddhism and Brahmanism. Re-incarnation is part of the teachings of Jesus, though singularly disguised and distorted in the Gospel tracts.

Adi Buddha is mentioned in the Garden of Fo, at pp. 8, 10, 11, 40, 50, 206.

The Heights of Ow mentioned in page 14, indicate the supreme Heaven.

Isa-Ni and Tse and Ha-Ri and Is-wara mentioned in pp. 21, 38, 52, 124, denote the Spirit of God.

Arûn in the same page is the Messenger. Ar-Thor and Ari and Vai-va-swata and Mim-Ra and Vipaswi and Menu are also his names. He is called the Illuminator, page 124.

Rishi Metteyyo is the Hindu name of the Twelfth Messenger, Imaûm Mahidi.

AUM or OM is the Hindu of AO and T'AO.

Buddhism in England.

179. We have remains of Buddhist Temples in this country; Stonehenge, one of the most wondrous; the oldest Temple of Religion perhaps in the world; older than the Pyramids, if they indeed were Temples. Its circular form symbolizes the Holy Spirit, the Universe, and the Cycle of Ages. The sublime stupendous Trilithorn, called D, which consisted of a single mighty stone, twenty-one and a-half feet high, symbolizes God, or the Male Power. The same symbolism is carried out in the remarkable fact, that the architect of this mysterious structure, used two kinds of stone which are totally dissimilar to each other. The stones on the outside, those composing the outward circle and its imposts, as well as the five large trilithons, are all of that species of stone called Sarsen (God's Rock), which is found in the neighbourhood; whereas the inner circle of small upright stones, and those of the interior oval, are composed of granite, hornstone, &c., most probably brought from Devonshire or Cornwall: but how moved in those primæval ages, no man can tell.

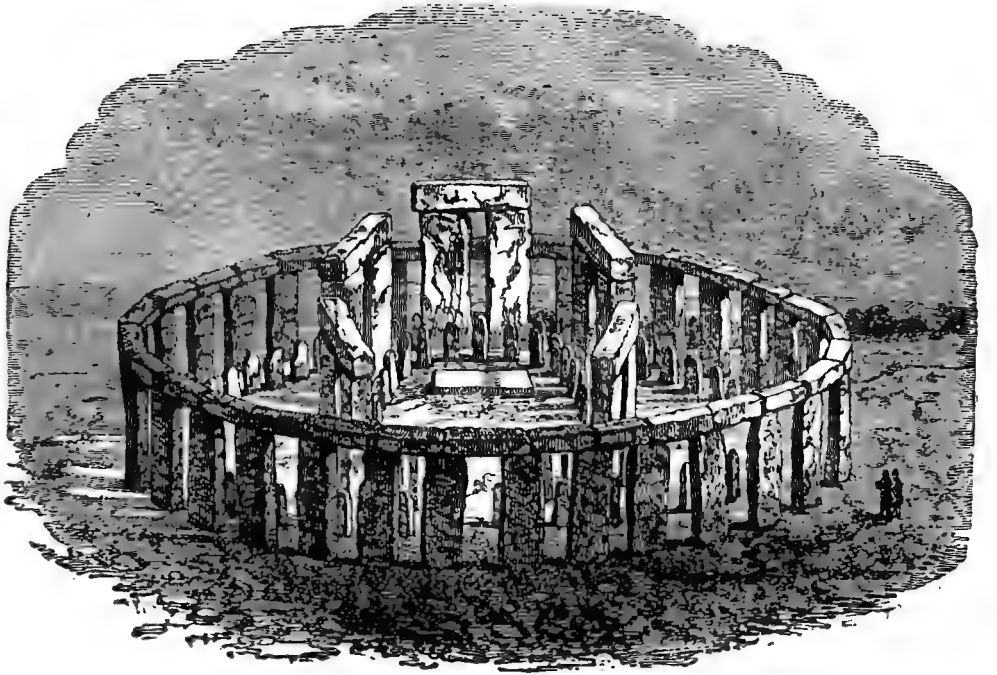
180. The treatises of Cicero and other Romans prove that the *real* meaning of the ancient Mysteries was as little known to them as they are at this time to us. To the devotees the priests gave something, probably nonsensical enough; the ancient mystery was lost; but the priest would not confess his ignorance.—Higgins, *Celtic Druids*, 31.

181. Mr. Davies is of opinion that the Orpheans were Druids (originally Buddhists, afterwards Brahmins), and observes that, if they were not, nobody knows what they were. The dance of trees to the Orphean harp may have

been an allegory of the same nature as the Welsh poem of Taliesin called *The Battle of the Trees*. The voyage of Ulysses to the land of the Cimmerii (or Cymry), the descent of Æneas, the branch of misletoe which is his talisman, the doctrine of metempsychosis which is explained to him, and the allegory involved in the tale of Orpheus and Eurydice, are some of the reasons which induce Mr. Davies to think that the Druids were the Wise Men of the West from the first peopling of that continent.

Strabo says that in an isle near to Britain, the worship of Ceres and Proserpine was celebrated with the same rites as in Samothrace. This could be nowhere but in Ireland.—*Celtic Druids*, 33.

182. A ground plan in cork of Stonehenge was made in the last century by Mr. Waltire, an old philosopher and astronomer. He encamped and remained on the ground two months in order to make himself master of the subject; and a model, which is now in the possession of Mr. Dalton, of York, was the fruit of his labour. He occasionally delivered a couple of lectures upon the subject of this temple. After his death these written essays came into the possession of Mr. Dalton, who by some accident or other has lost them, a loss which I most exceedingly regret, as I conceive they would have been very valuable; for he was well known to be a deep-thinking man, and a man of the strictest veracity. By an attendant on his lectures, who made minutes of them at the time, I was informed that Mr. Waltire thought that this temple had been constructed for several uses; and that it was peculiarly well contrived for the performance of secret rites which were practised in early times—as if a person



STONEHENGE.

stood without he could not see anything that was done in the centre, provided the entrance were closed, as it might be very effectually by three persons standing before it. If a person stood on a large stone or altar, within the curve, which is a parabola and not an ellipse, he might be heard, when speaking, by all within the temple. Another use for which he thought this structure had been erected, was that of making astronomical observations on the heavenly bodies. By careful observations made on the spot, Mr. Waltire found that the barrows or tumuli surrounding this temple accurately represented the situations and magnitude of the fixed stars, forming a correct and complete planesphere. Eight hundred only can be seen by the unassisted eye, but he thought he traced fifteen hundred, the smaller representing stars too minute to be observed without some instrument similar to a telescope; and that there are other proofs of the occupiers of this structure having possessed something answering to our reflecting telescope. He thought he could prove that other barrows registered all the eclipses which had taken place within a certain number of years: that the trilithons are registers of the transits of Mercury and Venus; the meridian line had then been even with the avenue or approach, and the grand entrance or altar-stone within the innermost curve, but which is now removed seventy-five degrees from it. From the loose way in which these accounts were taken, it is evident that, though they are curious, and afford ground for future researches, yet they cannot be depended upon. But this is not the case with his model, which records his opinion of its original structure better than any writing could have done. I have, therefore, substituted a plan of it in

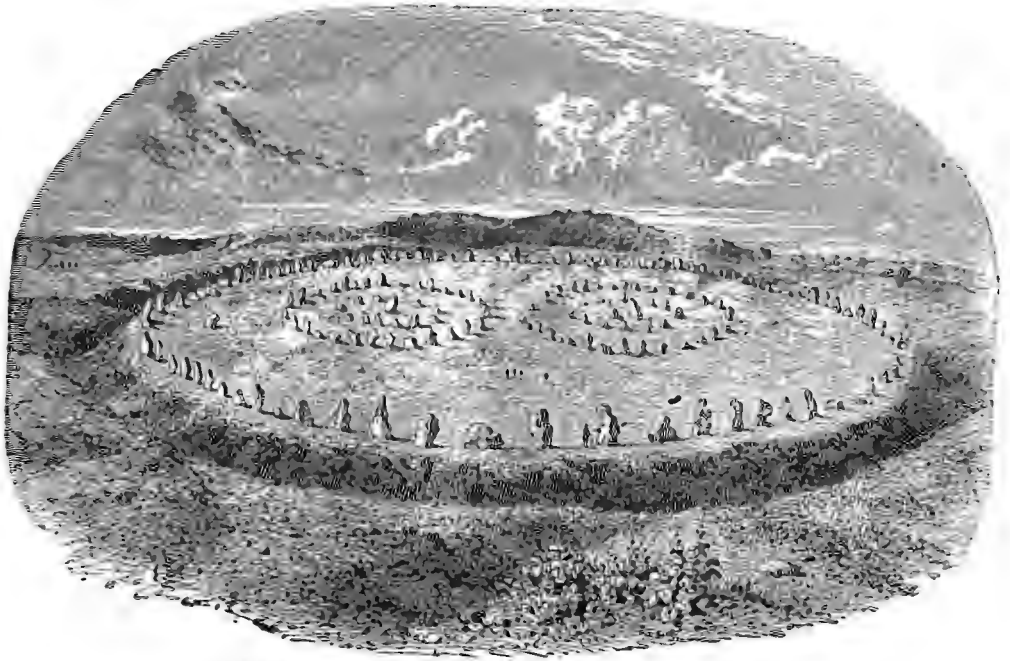
the plate, instead of that of Inigo Jones, which is agreed by every one who has examined it, to be wrong.

183. The next Buddhist Temple is that of Abury. Sir Colt Hoare, in his History of Wiltshire, thus describes it, commencing with an extract from the work of Dr. Stukeley.

The situation of Abury is finely chosen for the purpose it was destined to, being the more elevated part of a plain, from which there is almost an imperceptible descent every way. But, as the religious work in Abury, though great in itself, is but a part of the whole (the avenues stretching above a mile from it each way), the situation of the whole design is projected with great judgment in a kind of large separate plain, four or five miles in diameter. Into this you descend on all sides from higher ground. The whole temple of Abury may be considered as a picture, and it really is so. Therefore the founders wisely contrived that a spectator should have an advantageous prospect of it as he approached within view.* When I frequented this place, which I did for some years together, to take an exact account of it, staying a fortnight at a time, I found out the entire work by degrees. The second time I was here an avenue was a new amusement; the third year another. So that at length I discovered the mystery of it, properly speaking, which was that the whole represented a snake transmitted through a circle.†

* Even from the trifling remains that now exist of the temple and its appendages we may easily conceive the very striking effect, which an approach to the circle, through either of the avenues, must have produced on the eyes and mind of the spectator.

† Dr. Stukely says that *acan* in the Chaldee signifies a serpent, and *hac* is no other than a snake. In Yorkshire they still call snakes *hags*. *History of Abury*, p. 32. In the British language *pen* denotes a head.



DRUIDICAL MONUMENT (RESTORED) AT ABURY, WILTSHIRE.

This is an hieroglyphic or symbol of highest note and antiquity.

"In order to put this design in execution, the founders well studied their ground; and, to make their representation more natural, they artfully carried it over a variety of elevations and depressions, which, with the curvatures of the avenues, produces sufficiently the desired effect. To make it still more elegant and picture-like, the head of the snake is carried up the southern promontory of Hackpen Hill, towards the village of West Kennet; nay, the name of the hill is derived from this circumstance, of which we may well say with Lucian, Lib. vii.—

"*Hinc œir veteris custos; famosa vetustas,*
Viratrixque sui signavit nomine terras,
Sed majora dedit cognomina collibusistis."

"Again, the tail of the snake is conducted to the descending valley below Beckhampton. Thus our antiquity divides itself into three great parts, which will be our rule in describing this work. The circle at Abury, the forepart of the snake, leading towards Kennet, which I call Kennet Avenue; the hinder part of the snake, leading towards Beckhampton, which I call Beckhampton Avenue: for they may well be looked on as avenues to the great temple at Abury, which part must be most eminently called the temple."

We stand most highly indebted to the learned Doctor for this very ingenious development of the mysterious plan of the Temple at Abury, and have only to regret, that at the period when he examined this work, and when it was in a much higher state of preservation than it unfortunately is at present, he had not surveyed in a

more correct and regular manner, especially with regard to the lines and course of the avenues leading to the head and tail of the serpent: no doubt would then have been left to the modern antiquary, who has now to regret the non-existing means of ascertaining with correctness, either the exact size of the snake's head, or the avenues leading from it. The most valuable part of the Doctor's plans is the record he has left us of the gradual demolition of the stones that composed the Temple; for no dependence can be placed on his general outline of the grand agger of circumvallation, as will readily be perceived by a comparison of his plan with the one I have engraved from actual survey by my own draughtsman.

Dr. Stukely has delineated the vallum as a regular circle, and has drawn the two concentric temples of the same form. Although the form of a circle was aimed at by the Britons, yet they did not succeed in rendering it perfect, as will be seen by our grand plan. The rough sketch of Abury also makes it irregular, as well as the disposition of the stones within the area, and those of the two concentric temples.

It is well known that the Serpent was held in great veneration by the ancients, who considered it a symbol of the Deity, and an emblem of eternity; as such it has been variously expressed on ancient sculpture and medals in different parts of the globe. Temples were also constructed in the form of that animal, and called Dracontia; and Stukely supposes that an allusion is made to a similar temple in the following passage of Pausanias: Κάτα δε την ες Γλισᾶντα ευθειᾶν εκ Θηβῶν λιθοις κωριον περιεχομενον λογασιν οφεως καλουσιν ὁι Θηβαῖοι κεφαλην—*Qua Thebis necta Gliantem iter est; regumculam videas selectis*

lapidibus circumseptam ; serpentis caput Thebani vocant." And the same author mentions another circle of stones on the river Chumarrus : "*Est e lapidibus septum.*"

Dr. Stukely then adds, "that the dracontia was a name amongst the first learned nations for the very ancient sort of temples of which they could give no account, nor well explain their meaning upon it. The plan upon which Abury was built is that sacred hierogram of the Egyptians and other ancient nations, the circle and snake. The whole figure is the circle, snake, and wings. By this they meant to picture out, as well as they could, the nature of the Divinity. The circle meant the supreme fountain of all being, the Father ; the Serpent, that divine emanation from him, which was called the Son ; the wings imported that other divine emanation from them which was called the Spirit, the ANIMA MUNDI."

184. Silbury represents the like symbolism. It, like its neighbour, was formed many centuries before the oldest Egyptian temple with its Globe and Serpent was erected. The emblem goes back indeed almost to the birth of Religion. It is thus described by the learned Stukely :—

"Silbury, indeed, is a most astonishing collection of earth, artificially raised, worthy of Abury, worthy of the King who was the Royal founder of Abury, as we may very plausibly affirm. By considering the picture of Abury Temple, we may discern that as this immense body of earth was raised for the sake of the interment of this great prince, whoever he was, so the Temple of Abury was made for the sake of this tumulus ; and then I have no scruple to affirm, 'tis the most magnificent mausoleum in the world, without excepting the Egyptian pyramids.

"Silbury stands exactly south of Abury, and exactly between the extremities of the two avenues, the head and tail of the snake. The work of Abury, which is the circle, and the two avenues which represent the snake transmitted through it, are the great *hierogrammaton*, or sacred prophylatic character of the Divine Mind, which is to protect the *depositum* of the prince here interred. The Egyptians, for the very same reason, frequently pictured the same hieroglyphic upon the breast of their mummies; and very frequently on the top and summit of Egyptian obelisks this picture of the circle and serpent is seen, and upon an infinity of their monuments. In the very same manner, this huge snake and circle, made of stones, hangs as it were brooding over Silbury Hill, in order to bring again to a new life the person there buried. For our Druids taught the expectation of a future life, both soul and body, with the greatest care, and made it no less than a certainty."

For what purpose this huge pile of earth was raised, appears to be beyond the reach of conjecture; but I think there can be no doubt that it was one of the component parts of the grand temple at Abury, not a sepulchral mound raised over the bones and ashes of a King or Arch-Druid. Its situation opposite to the temple, and nearly in the centre between the two avenues, seems in some degree to warrant this supposition.

In the Welsh Triads, which may be considered the earliest records we have left, perhaps some allusions may have been made to this stately mount in the fourteenth Triad. "The three mighty labours of the island of Britain. Erecting the stone of Ketti; constructing the work of Emrys; and heaping the pile of Cyvrangon."

The stone of Ketti, upon good authority, supposed to be a great cromleh, in the district of Gower, in Glamorganshire, still retaining the title of Maen Cetti, and the work of Emrys, or Ambrosius,* has been applied to Stonehenge. Why may not the heaping of the pile of Cyvrangon allude to Silbury? The three primary circles of Britain have been named Gorsidd Beisgowen, Gorsidd Bryn Gwyddon, and Gorsidd Moel Evwr, upon which Mr. William Owen, the celebrated Welsh scholar, has sent me the following explanation: "Cludair Cyvrangon and Gorsidd Bryn Gwyddon must have had their appellation one from the other, as the names imply as much. For Cludair Cyvrangon, the heap of congregations and assemblies, not that the assemblies could have been held on Bryn Gwyddon or Silbury Hall, but that they were contiguous; that is, in the circle of Bryn Gwyddon, or the hill of the conspicuous or men of the presence: so that each of these places took their names respectively from each other; and it is thus that I identify Bryn Gwyddon and Cludair Cyvrangon in Silbury Hill and Abury." In nearly the same state of obscurity is the mysterious circle at Abury equally involved: I say nearly, because we have structures in our island of the same form, though not equal in magnitude. Every stone circle is vulgarly attributed to the Druids, who were not the rulers, but the priests of Britain; I cannot, therefore, attribute to them the erection of such splendid monuments as *Abury* and

* Mr. Davies, in his Celtic Researches, Vol. I., page 191, in talking of the sacred precinct in Salisbury Plain (Stonehenge) says, that it was called *Gwaith Emrys*, or *Emreis*, the structure of the revolution, evidently that of the Sun; not, as has been vulgarly supposed, from *Emrys*, or Ambrosius, the magician and prophet.

Stonehenge, though they probably acted a prominent part in the civil or religious ceremonies that were performed within these circles. I rather think *Abury* the work of a whole nation, rude in manners, and unacquainted with the true principles of architecture; whereas Stonehenge appears evidently the work of a more civilized people, having some ideas of symmetry, and acquainted with the use of the chisel; for I have noticed in my History of South Wiltshire, the mortice and tenon in the impost stones, and the chiseling of the upright stones at Stonehenge.

Dr. Stukely makes a similar observation. "Nothing is more manifest than that the stones of Stonehenge have been chiseled, some quite round, some on three sides, easily to be distinguished. The stones of Abury are absolutely untouched of tool. No doubt, at that time of day, the aboriginal patriarchal method from the foundation of the world was observed, not to admit a tool upon them.

To decide upon the period of time when the works at Abury were first constructed, or to hazard even a conjecture, would be an useless task, having no certain data to work upon. The extreme rudeness of the architecture bespeaks its very remote antiquity; and when compared with Stonehenge, I may say with Stukely, "The Temple of the Druids at Abury is as much older than the Roman times, as since the Roman to this time." But a stronger proof of its very early origin may be deduced from the following circumstance, recorded by Stukely: "When *Lord Stawell*, who owned the Manor of Abury, levelled the vallum of that side of the town next the church, where the barn now stands, the workmen came to the

original surface of the ground, which was easily discernible by a black stratum of mould upon the chalk. Here they found large quantities of buck-horns, bones, oyster-shells, and wood coals. The old man who was employed in the work says, there was a quantity of a cart-load of the horns, that they were very rotten, and there were very many burned bones among them." Upon which passage the learned anthor makes the pertinent remark, "That these were remains of the sacrifices that had been performed here, probably before the Temple was quite finished and the ditch made."

Dilapidation of Abury.

185. Having stated as briefly and perspicuously as the nature of the subject would allow, the original design, figure and extent of this magnificent sanctuary, the melancholy task alone remains, to trace the causes and successive progress of its decay. When we are informed by such respectable authority as that of Dr. Stukely what it was, and how wantonly and rapidly it was, in his own memory dilapidated, we shall exclaim with one accord, "*dolet meminisse.*" Yet we may derive no inconsiderable degree of alleviation by considering that, by the persevering industry and patient investigation of one learned individual, the whole plan of this stupendous Temple has been most ingeniously developed, and transmitted to the antiquaries of the present day. For although the earliest description, and I may add literary description, of Abury may be justly attributed to my countryman Mr. Aubrey, who preceded the Doctor sixty years, yet the hieroglyphic representation of the Snake was to him unknown and unobserved, and would probably have ever remained in

obscurity, had not the brilliant genius of a Stukely deciphered it at a period when, to use his own words, "he frequented this place in the very point of time when there was a possibility just left of preserving the memory of it." Now, indeed, we may say, "*stat magnis nominis umbra*:" for the substance is nearly gone and little remains but the shadow. Out of the six hundred and fifty stones which originally constituted this surprising work, a few only now remain as a melancholy testimony of former greatness. The stupendous agger of earth which formed the *præcinctus* of the Temple still continues to astonish the eye of every beholder, and to attest the grand and simple design of its founders; and to its solid bulk and worthless materials of earth, it will probably owe that preservation and continuance which its more valuable parts of stone can, after past experience, expect in vain.

Before I trace the progress of gradual dilapidation which this grand work has experienced, and which the industry of Dr. Stukely has preserved, it will be necessary once more to consider the Temple in its original state; the component parts of which were as follows:—

The outward circle of the præcinctus . .	100 stones.
Northern Temple, outward circle . .	30 ,,
Inner circle of the same	12 ,,
The Cove	3 ,,
Southern Temple, outward circle . .	30 ,,
Inner circle of the same	12 ,,
The Central Obelisk	1 ,,
The Ring Stone	1 ,,
The Kennet Avenue	200 ,,

The outward circle of the hakpen or Serpent's head	40 stones.
The inner circle of the same	18 „
The Beckhampton Avenue	200 „
Longstone Cove	2 „
The enclosing stone of the Serpent's tail	1 „
Total	650 stones

This is the grand total of stones employed in the work, of which one hundred and eighty-nine belong to the grand and two concentric circles; the remaining four hundred and sixty-one stones constituted the two avenues, and the concentric circles, designating the head of the Serpent. The following table will show the sad dilapidations which have taken place in this work:

Original temples, one hundred and eighty-eight stones.

In Mr. Aubrey's time, A.D. 1663, seventy-three stones.

In Dr. Stukely's time, A.D. 1722, twenty-nine stones.

In my own time, A.D. 1815, seventeen stones.

186. And of the Kennet Avenue, consisting originally of two hundred stones, a few only remain in their upright position; and of the temple, which terminated it on Overton still, not one stone exists; and of the Beckhampton Avenue none remain; but two stones of the Longstone Cove Hill testify to its former situation.

Dr. Stukely informs us that, in the year 1722, when he began his researches, "above forty stones were visible of the grand outward circle; seventeen of which were standing, and twenty-seven thrown down or reclining; ten of the remainder, all contiguous, were at once destroyed by Tom Robinson in the year 1700, and their places perfectly levelled for the sake of pasturage. In the north

entrance to the town, one of the stones, of a most enormous bulk, fell down and broke in the fall :

——— *nec ipso*
Monte minor procumbit.

It measured full twenty-two feet long. Reuben Horsall, the clerk of the parish, a sensible man, and a lover of antiquity, remembers it standing ; and when my late Lord Winchelsea (Heneage) was here with me, we saw three wooden wedges driven into it in order to break it to pieces.

" Of the exterior arch of the northern temple only three stones were left standing in the time of Stukeley, and six more lying on the ground, one of which was in the street by the inn gate. People then alive remembered several standing in the middle of the street : they were burned for building in 1711. That, at the corner of the lane going to the north gate of the town, not many years since lying on the ground, was used as a stall to lay fish on when they had a kind of market there. They told us that about a dozen years ago (1710), both circles were standing and almost entire. Those in the closes behind the inn were taken up about a year ago (this was when I first went thither, about 1817). Farmer Treen chiefly demolished them to build his house and walls at Beckhampton.

" Of the southern temple several stones were destroyed by farmer John Fowler, twelve years ago (1710) : he owned to us that he burned five of them ; but fourteen are still left, whereof about half are standing. Some lie along in the pastures, two are let into the ground under a barn, others under the houses ; one lies above ground, under the corner of a house over against the inn :

one is buried under the earth in a little garden. The cavities left by some more are visible, in the place whereof ash trees are set. All those in the pastures were standing within memory."

In the year 1720 Dr. Stukely saw several stones taken up from that part of the Kennet Avenue near the inclosures, and broke for building, fragments still remaining, and their places fresh turfed over for the sake of pasture.

"John Fowler, who kept the ale-house hard by, demolished many of these stones for burning. The ale-house (the White Hart) and the walls about it, were built nearly of one stone.

"The Hackpen Temple owes its destruction to farmer Treen. Farmer Treffin broke near twenty stones of the Beckhampton Avenue.

"Thus," in the enthusiastic language of our author, "this stupendous fabric, which for some thousand of years has braved the continual assaults of weather, and by the nature of it, when left to itself, like the pyramids of Egypt, would have lasted as long as the globe, has fallen a sacrifice to the wretched ignorance and avarice of a little village unluckily placed within it."

187. Rowldrich, in Oxfordshire, is the remnant of another Buddhist Temple. Stukely thus describes its ruins: It is an open temple in a circular form, made of stones set upright in the ground. The stones are rough and unhewn, and were (as I apprehend) taken from the surface of the ground. I saw stones lying in the field near *Norton*, not far off, of good bulk, and the same kind as those of our antiquity. There are such in other places here abouts, whence the Druids took them: though in the main carried off ever since for building and other use s

"We observe the effect of the weather upon these works. This we are treating of stands in the corner of the hedge of the inclosure, near the northern summit of the hill—'a great monument of antiquity,' says the excellent Mr. Camden: 'a number of vastly great stones placed in a circular figure. They are of unequal height and shape, very much ragged, impaired, and decayed by time." Indeed, as from hence we must form some judgment of their age, we may pronounce them not inferior to any in that respect; corroded like worm-eaten wood, by the harsh jaws of time, and that much more than Stonehenge, which is no mean argument of its being the work of the Druids.

We are led to this conclusion from the name. Mr. Camden calls them Rolle-rich stones. Dr. Holland, in his notes says, in a book in the Exchequer (perhaps he means Doomsday Book) the town adjacent whence its name) is Rollindrich: if it was wrote exactly, I suppose it would be Rholdrwyg, which means the Druid's wheel or circle. Rhwyll likewise in the British is cancelli; for these stones are set pretty near together, so as almost to become a continued wall, or cancellus. Further, the word Roilig, in the old Irish language, signifies a church, chancel, or temple, in the first acceptation of the word. We may call this place the Gilgal of Britain, so to speak in the Oriental manner, a word equivalent to the Celtic Rhol, a wheel or circle, which gave name to that famous camp or fortress where the host of Israel first pitched their tents, in the land of Canaan, after they passed the river Jordan in a miraculous manner dry-shod, as it is described in the sublimest manner, and equal to the dignity of the subject, in Joshua iv.

188. Mr. Camden writes further concerning our antiquity, that "country people have a fond tradition that they were once men turned into stones. The highest of all, which lies out of the ring, they call *King*. Five larger stones which are at some distance from the circle, set close together, they pretend were knights; the ring were common soldiers." This story the country people, for some miles round, are very fond of, and take it very ill if any one doubts of it; nay, he is in danger of being stoned for his unbelief. They have likewise rhymes and sayings relating thereto. Such-like reports are to be met with in other like works of our Druid temples. They savour of the most ancient and heroic times. Like Perseus turning men into stones; like Cadmus producing men from serpents' teeth; like Ducalion by throwing stones over his head, and such like. Hardly less wonderful is the Druidical Temple at Carnack (a Hindu word) in France.

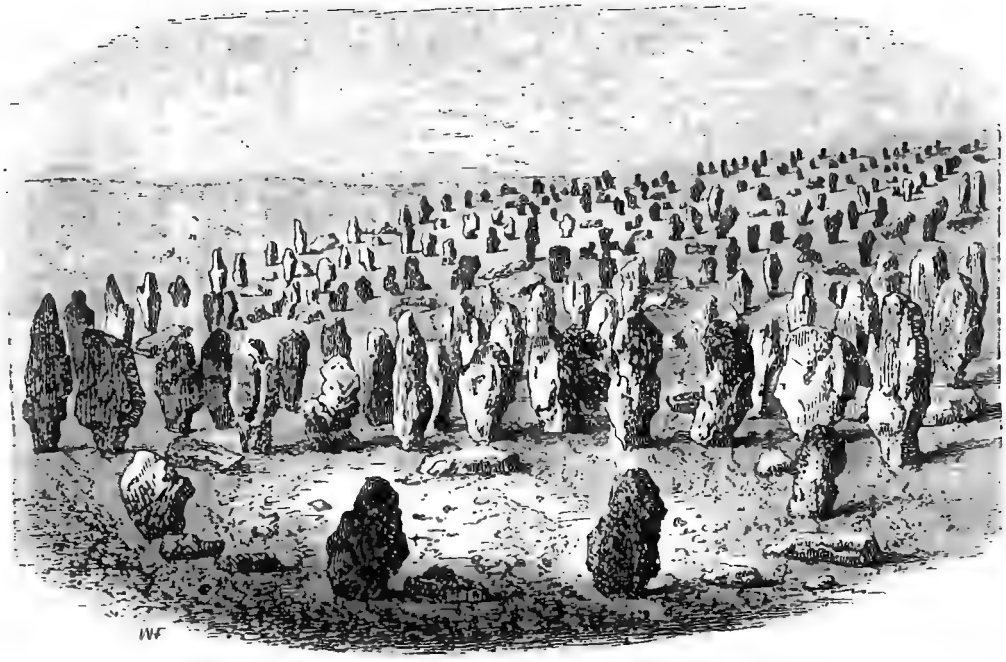
189. Davies, in his *Celtic Researches*, says that "the antiquarians claim an alphabet of their own, which in all essential points agrees with that of the Bards in Britain.

1. It was Druidical.

2. It was a magical alphabet, and used by those Druids in their divinations and decisions by lot.

3. It consisted of the same radical sixteen letters which formed the basis of the Druidical alphabet in Britain.

4. Each of these letters received its name from some Tree or Plant of a certain species, regarded as being in some view or other descriptive of its power, and these names are still retained.



STONE TEMPLE OF KARNAK.

190. Mr. Davies says there are three kinds of writing; and adds, "The third, which is said to be the remains of an old magical alphabet, is called *Beth-Luis-Ni-On na Ogma*, or the alphabet of magical or mysterious letters. He is of opinion that the Orpheans were Druids. The voyages of Ulysses to the land of the Cimmerii, the descent of Æneas (or Enoch) the branch of misletoe, which is his talisman, the doctrine of metempsychosis, which is explained to him, and the allegory involved in the tale of Orpheus and Eurydice, are some of the reasons which induce Mr. Davies to think that the Druids were the Wise Men of the West, from the first peopling of the continent. Strabo says that, in an Isle near to Britain, the worship of Ceres and Proserpine was celebrated with the same rites as the Samothrace. Scholars have agreed that this could only be Ireland.

191. Gebelin says that the primitive alphabets consisted of only 16 letters, and a learned Spaniard has endeavoured to shew that the pure Phœnician alphabet (the alphabet of Phœnix or Enoch) consisted but of 13.

192. It is agreed by all authors that the Druids performed operations by means of sticks, sprigs or branches of Trees, which are commonly called magical.

193. The Irish Ogham (pronounced Owm or Oum; the Aum of the Hindu) like the Etruscan, consists altogether of right lines in angles, so as to be easily cut on a stick with a pen-knife.

194. The Druids of Ireland did not pretend to be the inventors of those secret systems of letters; but said that they inherited them from the most remote antiquity. The oldest Greek and Runic in Mr. Aske's Tables are almost entirely right lines, which agrees with what Hero-

dotus says, that the Greeks and Ionians originally had characters entirely composed of right lines. This, in principle, would differ in no way from the Irish Ogham and the Northern Runes. There is every reason to believe, adds Higgins, that all these Northern systems of secret letters descended from the secret letters or Oghams of the Druids. See section 64, *ante* page lxii. The Kwa or Koua ascribed to Fo, consists of straight lines.

195. Higgins says, "Look at the Etruscan Vases in the British Museum; at the beautiful grouping and colouring of the figures, and it will be impossible to deny to them a high degree of perfection in the arts. What can be more beautiful than the group of the *Birth of Minerva*, so often copied into modern cameos? I was surprised to discover the original of this, upon an antique brass plate in the Cabinet of Antiquities at Bologna, proved to be Etruscan by the names of the gods inscribed on the figures in old Etruscan letters."—*Celtic Druids*, 58. These Etruscans were the earliest inhabitants of Italy. Their origin, however, is lost in the mists of antiquity. They had a thirteen, or probably at first, a twelve letter alphabet.

196. The writings at Persepolis bear a strong resemblance to the Irish Ogham, Agam or Ogam in the Sanskrit, implies a mystery. Davies says, "The ancient method of using letters in Greek and Italy seems to have been by cutting them across laths, or splinters of wood, like the inscribed sticks of Ezekiel, and the peithynen of British Bards." Aulus Gellius says that "those laws of Solon, which were the most ancient at Athens, were inscribed on wooden *staves* or *poles*." This word is usually translated "a board or table," but erroneously. It

refers to the Druidical mode of writing, and shows that the old Athenian, British and Irish systems were the same.

197. Dr. Jamieson, in *Hermes Scythicus*, says, "It seems beyond dispute, that the Cimmerii were the posterity of Gomer, the eldest son of Japhet, the Japetus of the Greeks, *and that they were the first race who peopled Europe.* Their name is still retained by the descendants of the ancient Britains, who call themselves Cymri. As they anciently possessed the Chersoneus Taurica, and gave their name to the Cimmerian Bosphorus, they undoubtedly occupied part of the territory which afterwards pertained to the Scythians." This brings them pretty near the time, the place, and probably the tenets of Fo. Japetus in mythology is the son of Heaven or the Sun by the Earth. *He married Asia.* The Greeks looked on him as the Father of all mankind. This would probably indicate him as Chaudama : the First Messenger. IA or YA are divine names : and Petus may be a corruption of Ptr or Pater ; so that Japetus would be Ya the Father ; Juptr ; which, in his terrene character, would probably be the same as Adama or Gaudama. These two sacred letters, are part of the Buddhist name for God (see *ante*, section 9). In the letters of Archbishop Usher, it is stated by a Mr. Davis, who was employed by the Bishop to procure manuscripts from the East, that he learned from the Samaritans that their nation pronounced our word Jehovah, thus : YEHUEH ; in Hebrew יהוה. *Jeue.* This would be y, as *i* in pine ; *e* as *a* in ale ; *hu* as *hu* in Hume, or as *u* in use. May not the name of the Yew, the very name of the god Jehovah, have been given to it, from its supposed longevity. If this were the case, when a person spoke

of the Yew Tree, it would be nearly the same as to say God's tree. A Welsh name for God, is I-A-Voo. This is pure Chinese. It is also the ancient IAO; and this again is AO and AUM. This last is the sacred *central* word of the three used at dismissal from the Mysteries. *Causcha, Om, Pachsa.* The reader will find them explained in the *Introduction to the Book of God.* pp. 304, 305. The primeval Umbri and Cimmerii of Italy, were nothing but Kymbri or Kumbry, and Umbria gets its name like the river Umber and North-umber-land.

198. O'Connor, in his *Chronicles of Eri*, says: "The Cimmerii were the Aborigines of all the countries, from the Tanais to the German Ocean." Mr. Pinkerton seems to be of O'Connor's opinion.

199. In the Celtic language, *Alb* means lofty; on which account the Alps, Appenines, Mount Alborz, &c., &c., got their names. From the white snow-clad tops of these mountains our country might in time acquire the name of Albion or *white.* The Highlanders of Scotland are called Albomach, that is, People of the High Lands. Britain was called by British poets Inis Wen or the White Island; it is called by Orpheus λευκαιον χερσον, or the White Land. Αλφος is Greek for White; Albus in Latin. Alb-ion comes from Alb. It is supposed that the British Isles were not known to the Greeks. Perhaps it might not be much known to the philosophers, but only to seafaring people and to such as were interested in commerce. Aristotle attributes the discovery of them to the Phœnicians, who probably endeavoured as much as possible to conceal the route to it, on account of the great profits which they derived from its trade. Toland says there are many passages in the works of Eudoxus, Hecatæus,

Hipparchus, Eratosthenes, Polybius, Posidonius, not to speak of Dicearchus and others, which prove that the Greeks really knew a good deal about them.

200. Higgins, in his *Celtic Druids*, page 45, says, In his treatise on the origin of the sciences in Asia, that most excellent man, a great astronomer, Baillie, has undertaken to prove that a nation possessed of profound wisdom, of elevated genius, and of an antiquity far superior even to the Egyptians or Indians, immediately after the flood, inhabited the country to the north of India, between the latitudes of forty and fifty, or about fifty degrees of north latitude; a country which would not be, as artfully represented by Mr. Maurice, to throw discredit on the doctrine which he could not refute, unhabitable from snow, but a country possessing a climate somewhat milder than that of London—than that of lat. 51½. M. Baillie endeavours to prove that some of the most celebrated observations or inventions relating to astronomy, from their peculiar character, could have taken place only in those latitudes, and that arts and improvements gradually travelled thence to the equator. The people to whom his description is most applicable, are the northern progeny of Bramins, settled near the Imaus, and in northern Thibet —a country in which very celebrated colleges of learned Indians were anciently established, particularly at Nagraent and Cashmere, where it is supposed very considerable treasures of Sanscrit literature are deposited, but which have not yet been examined. Mr. Hastings, who is unquestionably an irreproachable witness, informed Mr. Maurice that an immemorial tradition prevailed at Benares, which was itself in modern times the grand emporium of Indian learning, and therefore the less likely to preserve such a

tradition, against itself, that all the learning of India came from a country situated in forty degrees of northern latitude. On this the Rev. Mr. Maurice says, "This, in fact, is the latitude of Samarcand, the metropolis of Tartary, and by this circumstance the position of M. Baillie should seem to be confirmed." And it is also the country where we shall see, according to the testimony of Josephus and other ancient historians, cited by the learned Abbé Peyron, that the first Celtæ are to be found.

201. Opinions of Baillie, Buffon, and Linne, on the Earth and on Man, Chap. II., Lect. xii.

About the time when M. Baillie lived, the natural philosophers of France, with M. Buffon at their head, had indulged themselves in many very curious speculations respecting the origin and formation of man, &c., &c., and M. Baillie supposed with Buffon, Linné, and several others, that the earth, previous to the formation of the human race, had been in a state of fusion; that it had gradually cooled, and that the cold was by very slow and imperceptible degrees gradually increasing. From a very close attention to the nature of the ancient mythologies, all which are intimately connected with astronomy, they imagined, that man had been created, and that the arts and sciences had taken their rise, not far from the arctic circle, where the earth had first cooled—and that they had extended southwards as it by degrees became more and more cold. Many sepulchres and other very surprising remains of antiquity, &c., had been found in upper Tartary, about the neighbourhood of Selemginskoi, so disgracefully alluded to by Sir. W. Jones. These were supposed to be remains of an ancient world previous to the flood. This being new to the ignorant devotees

amongst the priests, they instantly took the alarm, and the outcry of Atheism, as usual, was raised; though in all this, when the first verse of Genesis is properly explained, there is not a word either in favour of Atheism, or against the Jewish and Christian dispensation. All that it opposes is, the *ipse dixit* of Jerom, the Monk, by whom modern divines have been misled. After the flood, as the reader will have collected from the Rev. Mr. Maurice's expression cited above (p. 46), Baillie supposed that the first increase of man took place between the latitudes forty and fifty, but east of the Caspian, not west of it. In his reasons for fixing the longitude here, he was guided by a great number of concurring circumstances, all tending to produce his conviction of the fact.

202. Amongst many other things Borilly has remarked that the knowledge displayed by the ancients of the movements of the sun and moon in their cycle of nineteen and six hundred years—the metonic cycle and nerus prove that, long before Hipparchus, the father of astronomy, lived, who did not correct, but rather increased, the errors of his predecessors, the age of the year was known with a degree of exactitude which Hipparchus had not the means of discovering; that the slight errors in these ancient cycles were not found out till after the lapse of nineteen hundred years. He observes, that these cycles could not have been the invention of an ignorant and barbarous age, and thence infers that they were part of the science of a generation far removed from us. Josephus has affirmed that the cycle of six hundred years was thn invention of the antediluvians. This must have come to him by tradition from the patriarchs, and was

probably well known to Abraham and the Druids, as we shall soon see.

203. The circumstances attending the septennial cycle, or the week, M. Baillie thinks, show that it must have been established previously to the flood, because he finds the days dedicated to the planets by the Chinese, the Indians, the ancient and the modern Europeans—not in any order regulated by the distance, or the size, or the brilliancy of them, but arbitrarily, and in all nations alike, and all dedicated to the same gods. He thinks it is impossible that chance should have led all these nations to adopt the same arbitrary order and names; and he can devise no way of accounting for these circumstances, except by supposing that the order and names existed before the flood, and were communicated, by the few that escaped, to their descendants. He also shows that the ancients had succeeded in measuring the circumference of the globe with a very great degree of correctness. After much curious and interesting reasoning, he has observed that, in Chaldea we have found rather the *debris* of science, than the elements of it. He asks, "When you see a house built of old capitals, of columns and other fragments of beautiful architecture, do you not conclude that a fine building has once existed?" Speaking of the situation of the first nation of the flood, he says, "Quand je parle du nord de l'Asie je ne prétend assigner aucun degré de latitude; j'entend seulement les pays plus septentrionaux que la Chine, les Indes, la Perse, et la Chaldée." (When I speak of the north of Asia, I do not pretend to fix any certain degree of latitude; I only mean a country more to the north than China, India, Persia, or Chaldea).

How different the representation of Sir W. Jones! M. Baillie sums up his argument with the following observation:—"These facts, then, unite to produce the same conclusion; they appear to prove to us that the ancient people who brought the sciences to perfection, a people who succeeded in the great enterprise of discovering the exact measurement of the earth, dwelt under the 49th degrèe of latitude. If the human mind can ever flatter itself with having been successful in discovering the truth, it is when many facts, and these facts of different kinds, unite in producing the same result."

204. On this subject the following observations from the pen of the honourable and learned Sir W. Drummond are so much in point that it is impossible to omit them:—

"The fact, however, is certain that, at some remote period, there were mathematicians and astronomers who knew that the sun is in the centre of the planetary system, and that the earth, itself a planet, revolves round the central fire;—who calculated, or like ourselves, attempted to calculate, the return of comets, and who knew that these bodies move in elliptic orbits, immensely elongated, having the sun in one of their foci;—who indicated the number of the solar years contained in the great cycle, by multiplying a period (variously called in the Zend, the Sanscreet, and the Chinese, ven, van, and phen) of 180 years, by another period of 144 years;—who reckoned the sun's distance from the earth at 800,000,000 of Olympic stadia; and who must, therefore, have taken the parallax of that luminary by a method, not only much more perfect than that said to be invented by Hipparchus, but little inferior in exact-

ness to that now in use among the moderns ;—who could scarcely have made a mere guess, when they fixed the moon's distance from its primary planet at 59 semi-diameters of the earth ;—who had measured the circumference of our globle with so much exactness, that their calculation only differed by a few feet from that made by our modern geometricians ;—who held that the moon and the other planets were worlds like our own, and that the moon was diversified by mountains, valleys and seas ;—who asserted that there was yet a planet which revolved round the sun, beyond the orbit of Saturn :—who reckoned the planets to be sixteen in number ;—and who reckoned the length of the tropical year within three minutes of the true time ; nor, indeed, were they wrong at all, if a tradition mentioned by Plutarch be correct." And now, Sir William, may I be permitted to ask, of what nation do you think these astronomers were? Do you suppose they were the Indians who forgot their formula, the Egyptians or the Chaldeans who fixed the year at 360 days, or the Greeks who laughed at the stories of the comets being planets? Search where you will, you must go to Baillie's notion, between forty and fifty degrees of latitude. And that great man, the successor of Galileo, Bacon, and Worcester, in spite of the priests, must at last have justice done him.

205. The Rev. Mr. Ledwich is obliged to make the following admission, which, coming from so learned an opponent to the doctrine I advocate, is very important :—" I am free to confess that there seems to have been a very remote period, of which we have scarce a glimpse, when knowledge had attained to its present perfection ; and this the learned M. Dutens has made more than probable in his

'Recherches sur l'Origine des Découvertes attribuès aux Modernes,' wherein he has clearly demonstrated that our discoveries in the natural and moral world are not novel, but the same as those delivered by antiquity; and that where the parallel fails, it is to be ascribed to the want of literary memorials, now buried amid the ruins of time. However, I refer to an epoch antecedent to the flourishing state of knowledge in Greece. I would seek for it in Egypt, Media, and particularly in Chaldea: I would say with Galen, that no man or age is sufficient to perfect any art or science, and that when we behold them advanced to such astonishing maturity in those ancient empires, they must have been long before known and cultivated. That learning visited the parched sands of Africa, and the chilling regions of the north, that it illuminated every climate from the rising to the setting sun, is no new discovery. Besides the labours of erudition, modern travellers give proofs of this enough to convince the most incredulous." I quite agree with Mr. Ledwich that a learned nation formerly existed: but it was not in Egypt, or in Chaldea. He may search, but he will not find it in either. I am glad of the opportunity of showing that the priests are beginning to open their eyes.

206. It is now the fashion to believe that the generation for the time present is always more enlightened than the generation preceding. But is this true? Probably for many hundred years back to the present time it may be true. But were the generations in the ninth century of Christianity more enlightened than those in the time of Augustus? I am inclined to think that after the flood, for many generations, man did not improve, but gradually

fell off in science; and that what we find in Babylon and Egypt were the ruins of a mighty building which philosophers were then endeavouring to reconstruct, and amongst which Pythagoras found some beautiful specimens of ancient architecture, which he brought to Greece, and which the vanity of the Greeks soon tempted them to claim as their own. The philosophic Baillie has remarked that everything in China, India, and Persia, tends to prove that these countries have been the depositaries of Science, not its inventors. He says, the things alluded to, do not assimilate to the climate or the countries; or they appear in an unnatural state, like the elephant at Paris. He adds, "when I contemplate this gigantic beast, which with us will not propagate its kind, I instantly conclude that it is a stranger. Thus it is with many of the incidents in the systems of the Hindoos; they suit not to the climate, nor to the heavens; they are daily dying away; they barely exist;—hence I conclude them a race of foreign growth."

207. It has been alleged against the existence of such a people as I here contemplate in Bactriana or the neighbourhood, that we do not find the remains of them as we ought to do. I think there is not much weight in the objection. We know of many countries which have been highly peopled, with fine towns and cities, scarcely a remnant of which is now to be found. Many of the cities of the Persians, Assyrians, and Canaanites, which certainly existed, are now sought for in vain. What has become of the cities of the Pontine Marshes, described by Pliny? By accident we see a few old stones, by which we discover where the famous Capua stood. The situation of Veii furnishes a fine subject of dispute to Roman antiquarians.

And some persons have *thought* that they could discover the remains of the magnificent city of Nineveh. It is now quite 2,000 years since the cities of Egypt were in their glory under the beautiful Cleopatra. Alas! where will they be in 2,000 years more? But the Roman missionaries, M. Baillie says, report that there are the remains of large cities in the countries here spoken of, and all the northern part of India is full of the remains of a great people. What are the caves of Elora and Salcette? What there may be in the upper part, about Balk, we know not: nearly all the attempts of our travellers to penetrate thither have failed. Thence it is, however, the writings of the Persians informs us that all the learning of the world descended. There it was, they say, that Zoroaster first constructed his famous orbicular caves, and thence it is that the histories of the Bramins say, they received all their astronomy, mythology, &c., all of which are assertions confirmed by researches of Baillie.

THE MAGNET.

208. On this subject the Rev. Dr. Maurice observes,—"The magnet is mentioned by the most ancient classical writers under the name of Lapis Heraclius, in allusion to its asserted inventor, Hercules; and Dr. Hyde enables me to affirm that the Chaldeans and Arabians have immemorially made use of it to guide them over the vast deserts that overspread their respective countries. According to the Chinese records also, the Emperor Ching-Vang, above a thousand years before Christ, presented the ambassadors of the King of Cochin China with a species of magnetic index, which, says Martinius, 'certe monstrabat iter, sive terrâ illud, sive mari facientibus.' The Chinese,

he adds, call this instrument Chinam, a name by which they at this very day denominate the sailor's compass." Mr. Maurice proceeds to argue from the laws in the most ancient Hindoo books respecting the rate of interest allowed on money lent on adventures at sea, that the compass must have been known to the Hindoos. He then contends that the vase given by Apollo to Hercules, *in which* he is said to have sailed over the ocean, ought to be the vase *by which* or by *means of which*, &c., and that the vase contained the mariner's compass. Certainly this makes sense of that which is otherwise nonsense. He then observes, that the passage in Homer, which describes the vessels of the Phæacians as instinct with soul, and gliding through the pathless ocean without pilot, to the places of their destination, evidently alludes to the compass: and adds, "Whatsoever truth there may be in this statement, it is evident from the extensive intercourse anciently carried on between nations inhabiting opposite parts of the globe, where the stars peculiar to their own native regions could no longer afford them the means of safe navigation; that the important discovery must be of far more ancient date than the year of our Lord 1260, to which it is generally assigned, and by the means of Marco Polo, a man famous for his travels into the East."

On this Mr. Playfair observes, that "The compass is said to have been known to the Chinese 1115 years before Christ. Arg, in Irish, is a ship, and ine is to turn round; it signifies also an index. Earc is the heavens, and Earc-ine describes the instrument turning to a certain point of the heavens."

209. It is not unlikely that Marco Polo might bring home what *he* thought a new discovery; but the mariner's

compass was certainly previously known in Europe. Alonzo el Labio has, in his famous code of laws promulgated in 1260 a passage to the following effect: "And as mariners guide themselves in the dark night by the needle, which is the medium (medianera) between the magnet and the star, in like manner ought those who have to counsel the king, always to guide themselves by justice." Again: Jacobus Vitraicus, Bishop of Ptolemais, who died at Rome, 1244, says, "Valde necessarius est acus navigantibus in mari," and Vincentio, of Beauvais (Vicentius Bellovacius) observes in his Speculum Doctrinale, "Cum enim vias suas ad portum dirigere nesciunt cacumen *acûs* ad adamantem lapidem fricatum, per transversum in festuca parva infigunt, et vasi pleno aquæ immittunt." Bellovacius died in 1266.

210. Dr. Wallis seems to have been exceedingly mistaken when he ascribed the mariner's compass to the English. Herwart, in his *Admiranda Ethicæ Theologiæ*, endeavours to prove that the old Egyptians had the use of it, and that the Bembin table contains the doctrine of it enveloped in hieroglyphics. The learned Fuller in his *Miscellanies*, asserts that the Phœnicians knew the use of it, which they endeavoured to conceal by all possible means, as they did their trading in general. Osorius, in his Discourse of the Acts of King Emanuel, refers the use of the compass among the Europeans to Vasquez de Gama and the Europeans, who found it among some barbarous pirates about the Cape of Good Hope, who probably were some remains of the old Phœnicians or Arabians, or at least had preserved from them this practice. But Mons. Fauchet, in his Antiquities of France, quoted some verses from a poet in that country, who wrote A.D.

1180, wherein is as plain a description of the mariner's box as words can convey.

211. "What objections," says another learned writer,* "have been made against the veracity of Scripture, upon the supposition that the Jews had not the knowledge of the use of the loadstone or needle (for either will serve) in navigation; but that the knowledge, at least of that use of it, was invented long after! And that they could not sail to the land of Ophir (the Dust coast) without it, every one knows. The others assert, that they coasted it, which those who have sailed in those seas, say, is impossible to be done against the trade winds, tides, &c. The very acts they make incredible, without such knowledge, and the others are without difficulty, when it is shown, by the Scripture that they had the knowledge, and the means necessary. What Lucretius, in plain words, attributes to the gross air, the spirit, and shows how it presses the iron to this stone, Plato attributes to the divine force in their God the air. "It is not art which makes thee excel, but a divine power that moves thee, such as is in the stone which Euripides named the magnet, and some call the Heraclian stone which attracts iron rings," &c. Austin speaks of the same. We know that magnet, or loadstone, is a wonderful attractor of iron.

212. "The golden or brass cup, which is said, by very many ancient authors to have been given to Hercules by Apollo, or Nereus, or Oceanus, with which he sailed over the ocean, can mean nothing but the mariner's compass, to the knowledge of which he had at least attained; though I should rather imagine him to be the inventor of it, by the name Lapis Heraclius, given to the magnet." Cooke *on Druids*.

* Hutchinson, vol. iv., p. 121.

213. In the Saturnalia of Macrobius, is an expression which Sir Hildebrand Jacob thinks intimates that Hercules sailed over the ocean not *in* a mysterious vase, but by *means* of a mysterious vase, which was the mariner's compass, swimming in water; "Ego autem arbitror non poculo Herculem maria transvectum, sed navigio cui Scypho nomen fuit." Lib. v. cap. xxi.

"It appears that what was called the image of Jupiter Hammon (whose Lybian temple, according to Herodotus, took its rise from Phœnicia) was nothing more than a compass box, which was carried about by the priests, when the oracle was consulted, in a golden ship."

"It is probable that the famous golden fleece was nothing else: whence the ship of Phrixus (who is Aphes or Aphricus, and the same with Jupiter Ammon) which carried it, is said to have been sensible, and possessed of the sense of speech; so also the ship Argos which fetched it from Colchis."

"To these testimonies I shall subjoin that of the great Homer, who, speaking of the Phæacians and their extraordinary skill in maritime affairs, makes Alcinous give to the shipping of this island the same common character with Argo and the ship Phrixus, in the following lines, which have puzzled all commentators; and which either have no meaning at all, or plainly evince the use of the compass amongst that seafaring people—

No pilot's aid Phæacian vessels need,
Themselves instinct with sense securely speed;
Endued with wondrous skill, untaught they share
The purpose and the will of those they bear;
To fertile realms and distant climates go.
And, where each realm a city lies, they know;

* Herwart, *De Magnete.*

Swiftly they fly, and through the pathless sea,
Though wrapt in clouds and darkness, find their way.

Sanchoniathan, the Phœnician, says, that Omanus contrived Bœtulia stones that moved as having life. STUKELEY'S *Abury*, p. 97.

Mr. Vallancey says, "Many authors have proved that the ancients had the use of the compass; the properties of the magnet were known to them; and in honour of the discoverer it was called the Heraclian stone, and the place abounding with it was called Heraclea. Refert Stesichorus, Solem in eodem poculo per oceanum navigasse, quo et Hercules trajecerit."

The learned Bayer, in his fine designs of the celestial constellations, represents the arrow of Apollo as a magnetic needle; and he took his designs chiefly from a very ancient book of drawings.

214. From a careful consideration of the whole subject, I am of opinion that the mariner's compass was known to the ancients, and that it was never lost entirely, either in Europe or Asia, though unskilfully used; always continued to be known to the Chinese and the eastern nations, whence it was brought to Europe from China, perhaps in an ill-contrived state, by Marco Polo; and from the Indian seas, about the same time, by Vasco de Gama. That this knowledge should have been possessed by the ancients, will not surprise any one who has seen the learned work of Monsieur Dutens, Sur les découvertes des Anciens attribués aux Modernes. It is rather remarkable that he has overlooked this instance of the mariner's compass, which is certainly much more striking than many which he has noticed. There are so many circumstances named respecting the voyages of the ancients,

which could not be undertaken without the compass, that when I consider them, and the evidence of the different authors which I have cited, I cannot entertain a doubt that it was known to them; and this removes many.

The Telescope.

215. Diodorus Siculus says, that in an island west of the Celtæ, the Druids brought the sun and moon near them, whence some have suspected telescopes were known to them.

The ancients knew that the milky way consisted of small stars; this, it is thought, that they could not have known without telescopes.

The expression in one of the Triads, of the moon appearing to be near the earth, is curious, and Mr. Davies suspects from this, that the Druids knew the use of the telescope. These Triads every one must allow to have existed long prior to the discovery of telescopes in modern times. In one of them it is written: Drych ab, Cibadar or Cilidawr, the speculum of the Sun of pervading glance, or the searcher of mystery, as one of the secrets of the island of Britain.

216. There is one supposition which, as it appears to me, may be reasonably entertained, and may, perhaps, go a long way towards removing much of the difficulty, which is, to suppose that the telescope was known to a very few of the priests, and kept by them in private for the use only of the persons initiated into the Higher Mysteries.

Gunpowder.

217. "Among the arcana of nature which our Druids were acquainted with, there are many presumptive, if not

positive proofs, for placing the art of making gunpowder or artificial thunder and lightning : though, like all their other mysteries, they kept the invention of it a secret. Some learned men allow that the priests of Delphos were in possession of this art ; though, for the service of their God and the interest of their own order, they kept it a mystery. The storm of thunder and lightning, which, in three several attempts made to rob their temple, kindled in the face of the invaders as they approached it, and drove back, with loss and terror, both Xerxes and Brennus, cannot be imagined any other than this. Providence cannot be supposed to have taken such concern in the preservation of that idolatrous edifice, as to work a series of miracles so very seasonably in its favour. Whoever reads the account which we have given of the celebration of the Mysteries of Ceres, will plainly see, that it was this secret which constituted the most wonderful part of them. The probationers who were to be initiated, were led into a part of the temple that was full of darkness and horror. Then all on a sudden a strong light darted in upon them. This quickly disappeared, and was followed with a terrible noise like thunder. Fire again fell down like lightning ; which, by its continual flashes, struck terror into the trembling spectators. The cause of this artificial lightning and thunder is plain. And if the priests of Delphos, or the lazy monks of later times, could find out such an art, which the old Chinese philosophers are said to have been acquainted with, and which seems to have made a part in the mystery of the Egyptian Isis, why may we not suppose that those great searchers into nature, the Druids, might also light upon the secret ?

218. We may observe in Lucian's satirical description

of the Druidical grove near Marseilles, a plain evidence of this invention. "There is a report," says he, "that the grove is often shaken and strangely moved, and that strange sounds are heard from its caverns; and that it is sometimes in a blaze without being consumed." In the poem of Dargo, the son of the Druid of Bel, phenomena of a somewhat similar nature are mentioned. No ordinary meteor would have been so much notited by the poet, nor so much dreaded by the people. The Gallic word for lightning is De' lan or De' lanach, literally the flash or flame of the Druids. And in a well-known fragment of Ossian, in which he speaks of some arms fabricated by Luno, the Scandinavian Vulcan, the sword of Oscar is distinguished by this epithet, and compared to the flame of the Druids; which shows that there was such a flame, and that it was abundantly terrible." SMITH, *Hist. of Druids*, p. 74.

219. Dr. Smith says very truly, "Everything within the circle of Drui'eachd, or magic, or to speak more properly, within the compass of natural experimental philosophy, was the study of the Druids; and the honour of every wonder that lay within that verge was always allowed them."

Mr. Maurice states, that in his opinion, the Hindoos had the knowledge of gunpowder even from the most remote antiquity. In this he is supported by Mr. Crawford. *As. Res.* ii. 149

220. Nearly fifty years ago, a pamphlet was published which had for its object to prove the identity of many Ancient Religions, but more particularly of the Druidical and Hebrew. It has long been out of print, and unobtainable; and we think we may insert it here, for the benefit of many who otherwise could never read it. The

writer, we believe, was a clergyman of the Established Church, but of course he dared not own it. Since then, things have changed.

221. The religion of mankind immediately after the flood appears from ancient writers to have been pure theism. It continued to predominate for several ages after that catastrophe, experiencing but very slight changes from the variety of vicissitudes to which it was exposed. The sole surviving family of that vast mass of human beings which had been so lately and so tragically destroyed, followed the religious opinions of their ancestry, and firmly believed in the same doctrines as the first inhabitants of the former world. The extreme age to which men lived in those times, rendered this effect much easier to be produced. It only required to pass through the hands of two or three individuals, so that traditionary opinions were very unlikely to receive any great addition, or suffer much from detraction. The religion of the first man was pure theism; and if no revelations had intervened, the religion of the family which escaped the deluge must necessarily have had a near alliance to the same. But both sacred and profane history aver, that immediately after the cessation of the waters, the Deity was pleased to continue for a time those especial exhibitions of himself, which would have led the inhabitants of the new world to this doctrine, had they never heard the traditions of their fathers. In sacred history, whenever the Almighty appears to man, he declares himself to be one God, and forbids the worship of more than himself. Such was the religion immediately after the flood, and such was the religion of the great propagator of the Hebrew belief.

222. A comparison of the religion of the ancient Israelites with that of the Druids, is attended with many obstacles. Little is known of the latter directly, and it is but by collecting from various sources, that any tolerably accurate account can be obtained, sufficiently diffuse for the purpose. The Pentateuch contains the fullest account extant of the practices of the ancient Hebrews; but it is in vain that a similar history of the Druids is sought for. It is only by comparing the recorded practices of the ancient Israelites with the remaining relics of Druidical customs, that anything like identity can be established; but if it can be proved, that all the customs and opinions of the Hebrews were Druidical, both by internal and foreign evidences, then we must conclude that the religions of both nations were alike.

223. A vast diversity of opinions has been held, all over the world, with regard to the nature of the Deity. Almost all the Greek philosophers thought differently on this point. In antiquity it was not so. The hypotheses of succeeding years seem to have originated with the additions made to the first religion. In Egypt, in Phœnicia, in Canaan, in Persia, and in all the East, one doctrine originally prevailed. To show that this same doctrine was common in Europe and the West, forms a part of the present inquiry. The Druidical religion was followed by most of the inhabitants of the European world; and if it ever can be demonstrated, that the oriental Hebrew and the western Druid adored one and the same God, it will go far to prove that the two buildings commenced upon a similar foundation, were erected on a similar plan.

224. The attributes of the supreme God of the Hebrews

were, that though they believed surrounding nations to be under the especial governance and direction of other gods, yet they thought Jehovah Adonai, their Lord, was greater than all. מי־כמכה באלם יחוה (Exod xv. 11.) That they thought other nations were governed by other gods, is plain from what Jephthah said to the king of the Amorites :—"Wilt thou not possess what Chemosh thy god hath given thee?" &c. Adonai was far superior to any of these. As Creator of all things, they revered him; as Lord of the earth, they adored him. He filled immensity, and extended beyond the boundaries of space. Though a Spirit, and invisible, yet he deigned at certain intervals to exhibit himself to mortal eye. Sometimes he appeared as a still small voice; then he rode on a cherub, and flew on the wings of the whirlwind; his head was clad in light, his feet embraced the gloomy darkness. He was the invigorating spirit, the life of all things. He spoke, and creation arose from chaos. Terrible majesty was his clothing; he was omnipotent in power, excellent in judgment, and, regarding his attributes, inscrutable to man.

225. The chief Deity of Druidism had very similar attributes. Lactantius, speaking of the God of Pythagoras, defines him, "*Animus per universas mundi partes, omnemque naturam commeans atque diffusus; ex quo omnia quæ nascuntur animalia vitam carpiunt.*" Or, as Dr. Collier has paraphrased the passage: "God is neither the object of sense, nor subject to passion; but invisible, only intelligible, and supremely intelligent. In his body he is like the light, and in his soul he resembles truth. He is the universal Spirit that pervades and diffuses itself all over nature; all beings receive their life from him.

There is but one God, who is not, as some are apt to imagine, seated above the world, beyond the orb of the universe; but, being himself all in all, he sees the beings that fill his immensity. The only principle, the light of heaven, the father of all; he produces everything, he orders and disposes everything; he is the reason, the life, and the motion of all beings." These were the attributes of the God of the Druids. They believed that the Deity was the source of life, and giver of good. They defined his duration as eternal, and gave him omnipotence as his power. When compared, the God of Pythagoras and the Druids has the very same attributes as the God of the Hebrews. The romantic style of luxuriance, and the fanciful rioting of an oriental mind, may have painted in more vivid colours the God of the East, than the more simple and unvarnished descriptions of the God of the West; but when both statements are stripped of their native decorations, the Oriental and the Occidental Deity appear as one. One God, the creator, preserver, and ruler of all things, the life and soul of the world, who endures for ever, and exists throughout space.

226. The names given to the Supreme Being, by the Druids and Hebrews, point out in a still more definite manner the identity of the two Deities. The Hebrews were accustomed to adore God under the title of Baal. "Thou shalt call me no more Baali." (Hosea ii. 16.) With the Druids, Bel was the Supreme God. Saddai, the Almighty, was another title of the Hebrew Divinity; it likewise had its synonyme in the Western world, for the word Seadah had exactly the same meaning, and was applied as a name of Bel.

227. The sacred name of the Lord יהוה had likewise

its equivalent term among the British Druids : Hu was an epithet of Bel, signifying the self-existent being, he that is ; and coinciding with Plato's το αυτο. The similarity in sound of the two names, and the near relation between "He that is," and "I am that I am," must strike the most careless.

228. Such were the ideas entertained by the Hebrew and Druids. None can deny that the Being to whom they are given is the same ; and this forms a very strong argument, though by no means the strongest, that the Druidical and Hebrew religions were very similar to each other.

229. The manner of adoring the Supreme Being is the next subject to be considered : though two nations may adore the same divinity, yet it does not follow that their religions are alike. By the term *religion*, is generally meant the rights employed in adoration ; and it is only when the identity of these rites is proved, that the identity of the religions is supposed. The great similarity existing between the Druidical and Hebrew rites will perhaps appear from the subsequent facts.

230. Grove worship was equally prevalent among the Hebrews as among the Druids. In the deep recesses of ancient forests there are charms unknown in the open plains. A religious awe rests upon the mind. The whisper of the winds through the moss-grown oaks, the rustling of the leaves, and the solemn sounds of birds in the thickets, the soft murmuring of the cadent waters, conspiring with the unbroken solitude of the scenery, and the coolness of the air,—rouse all the sombre feelings of the soul, and make it seem as though in the presence of

Deity. There is a thrill of devotion felt in the breast, the bosom heaves but to utter praise, as all around seems to indicate a fervour of devotion which could but be induced by the superior sanctity of the place. It was in these recesses that the primeval priesthood of the second world, believed the Almighty to have taken up his especial abode. It was here that, in their mystic rites, the rural Druids of Britain taught their votaries the worship of the true God. They were well aware of the aptitude of the place; they were well aware of its bewitching enticements. Under these impressions, and under the same ideas, "Abraham planted a grove in Beersheba, and called there on the Lord, the everlasting God."

231. In after times, when the family of Abraham had greatly increased, and had left their native country, journeying northward to take possession of the land promised to their ancestors, they were strictly commanded to cut down the groves of the people whom they destroyed. (Exod. xxxiv. 13.) Their kings in numerous instances worshipped in groves: though the practice had then been debased and become idolatrous, yet it sufficiently shews that the custom had formerly been prevalent.

232. The purest religion, as time passes on, is every day liable to be corrupted. The common people must have a memento to keep in their minds some idea of the being they adore. Even among civilised Christians, though there be no carved or graven image, yet how many figure to their imaginations the Deity under some terrestrial shape, whether human or inanimate! In different religions this has always occurred. While the fierce Mussulman crowns the towering tops of the minaret with the rising crescent,

the Christian hangs a golden cross around his neck to keep in his remembrance what happened on Calvary. So it was with the patriarchal religion of the Druids and Hebrews. Conceiving the God they adored to be omnipotent, eternal, the giver of all life; and finding all these attributes concentrated in the highest perfection among earthly things in one tree, they adored the oak as the symbol of the Deity. The Lord God appeared to Abraham by the oak of Moreh.* He pitched his tent by an oak tree, and invited his visitors to sit in its shade, as the most honourable place he could offer them.† Jacob, his descendant, adored the God of his fathers through the same medium as his fathers:‡ he buried his dead beneath an oak. The mystic adoration of the oak survived after many centuries had elapsed. Joshua, when the Almighty had declared his will to his people, took a stone and raised it up "under an oak that was by the sanctuary of the Lord."§ From which it is very evident that Joshua supposed the Deity to be more especially present when beneath the shade of the oak. Gideon, likewise, saw the Lord of angels sitting beneath an oak, at Ophrah,‖ and he set food before him; and there he prayed unto the Lord his God. Other passages in the ancient writings of the Jews might be cited; but these are quite sufficient to establish the point, that their ancestors had a mystic veneration for the oak; much the same as that which prevailed among the Greeks in the time of Homer for the oaks of Dodona.

* The word אלון should be translated *oak*, not *plain* as in our version. See Gen. xii. 6.

† Gen. xviii. 4. ‡ Gen. xxxv. 8.
§ Joshua, xxiv. 26. ‖ Judges vi. 11.

Ζεῦ ἄνα Δωδωναῖε, Πελασγικὲ τηλόθι ναίων
Δωδώνης μεδέων δυσχειμέρου· ἀμφὶ δὲ Σελλοὶ
Σοὶ ναίουσ' ὑποφῆται, ἀνιπτόποδες, χαμαιεῦναι.

Of which a very fair paraphrase may be found in Pope's translation.

233. The very name of the Druids has been derived by some from their worship under the oak (from the Greek δρυς, an oak). This, however, is very liable to objection; for long before the Greek language was invented, the Druids adored the Deity under the symbol of an oak. All authors, both ancient and modern, agree in stating the fact of Druidical rites being performed either under a single oak, or in the depths of forests of oak. Pliny, in his Natural History (lib. xiv. cap. 44), mentions the high esteem which the Druids had for the oak. "They do not perform the least religious ceremonies without being adorned with garlands of its leaves." Maximus Tyrius says, that all the Celtic nations worshipped Jupiter, whose emblem or representation among them was an oak. It was from the oak, after performing certain ceremonies, that the sacred mistletoe was cut, with a golden sickle; the plant so far-famed as the curer of all the ills of man. Even in our own times the veneration for the oak partly remains. On festivals, oak branches are carried about, with all the rural pomp and magnificence of the village, the May-pole is covered with its leaves, and the happy maidens and hinds dance round it, with the same delight their fathers did thousands of years ago.*

234. If, then, the Druids, in the most westerly part of Europe, and the Hebrews, in Asia, adored the same God, and

* This practice was prevalent all over the world, as could easily be shewn: it, perhaps, is one of the few remaining relics of antediluvian worship.

worshipped him under the same similitude, is it not a very powerful argument for the identity of their religion? If the religion of Great Britain had been *invented*, without any communication with the Eastern world, why did its inventors happen to have, not only the same notions of the Deity, but likewise to adore him under the same similitude. In Europe, the oak might be the most prominent object of worship; but in Asia, how many other trees are there which, with much more propriety, might have been substituted? Would not the eternal cedar, or other odoriferous trees of the Oriental world, have given a more pleasing idea to the sun-burnt Asiatic, of his God. There is nothing so demonstrative of the antediluvian origin of both the Druidical and Hebrew religions, as this adoration of the oak.

235. In the first ages of the world, and down until comparatively modern times, the Deity was adored only in the open air. "It was held unlawful to build temples to the gods, or to worship them within walls or under roofs." (*Tacitus de Morib. Germ.*) The priests of those times held it as a perfectly ridiculous idea to attempt to confine the Deity in a covered house. Their notions of his ubiquity led them to suppose that it was unlawful: the only temple they gave their God was the universe, the heavens were the covering, the earth its altar. When they had experienced any signal favour, or received any gifts at the hands of their deity, their usual custom was to erect a stone, in remembrance of the blessing; and the ground on which such stones were placed was supposed to be hallowed. Their astronomical acquirements had taught them that certain stars rose when spring, summer, autumn, and winter, commenced; their acquaintance with

different cycles, and other astronomical occurrences, led them to commemorate them by raising up these stones, which were generally ranged in a circular form : in process of time, hollow caverns were substituted, having painted or other representations on their roofs of the concave of heaven ; and it was, perhaps, from this sort of adoration, that Sabæism, or the adoration of all the stars, began.

236. It is with the circular temples that we have to do at present ; they abound in England and other parts of Europe. The most ancient account of them is to be found in the book of Exodus (xxiv. 4.) "And Moses rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes." The manner in which these circular temples were erected may be fully gathered from other parts of the Pentateuch. (Deut. xxvii. 2, &c.) An altar of more than one stone, probably of three,* was erected, and round it other stones were raised, which had never been touched by tools, except such as were absolutely necessary for the purpose of procuring them. They were to be entirely mishapen, and raised up in the condition they were first quarried and found. These stones were covered over with plaster. On the altar, burnt offerings were offered. Epiphanius says, that at Shechem there was a temple built by the Samaritans, of a circular form. This temple is again and again spoken of in the sacred writings. It appears extremely probable, *that all the cities of refuge of which so much is said in the Scriptures, were temples erected in this circular manner.* At Shechem, Jeroboam was made king over Israel, and Rehoboam rejected ; at

* Altars of three stones are frequent in England, and have been denominated *trilithons.*

Shechem there was a high priest; and Joshua (xxiv. 26) says, that it was the especial sanctuary of the Lord. The temple of stones on Mount Gerizim, mentioned in Deut. xxvii. 2 (for Dr. Kennicott has shewn that the true reading is Gerizim, and not Ebal) was famous among the Greeks. In all these sacred circles a custom prevailed of burying the dead bodies of such as had held superior stations among the people: "So Joseph was buried in the temple at Gerizim."

237. The most diffuse account of the foundation of one of these temples, is that which was erected at Gilgal, (Joshua iv. 5). This appears to have been the grand metropolitan see of the Hebrews: they had just crossed Jordan, and, in compliance with the express command of Heaven, they erected a plain temple of twelve stones, arranged in a circle, having an altar in the centre. It was at this temple that the grandest and most magnificent occurrences of the Jewish empire transpired; here Samuel changed the theocracy of the Hebrews into a monarchy (1 Sam. xi. 14); it was here that the new-made monarch invoked the Lord, before he began his first war against his Philistine neighbours; and it was here that the people assembled to celebrate all their great festivals.

238. Stonehenge in England, is now universally allowed to be one of this description of temples; its stones are arranged in a circular manner, exactly like the description of those of the Jews; and its appearance proclaims extreme antiquity: but its magnitude and rude grandeur declare, that the people who first raised the ponderous blocks of stone of which it is composed, were both learned and powerful. If Joshua, the wandering warrior, with

his six hundred thousand fighting men, could produce only such an insignificant temple as that at Gilgal,—to what a pitch of grandeur and magnificence must the Druidical empire in Britain have arrived, before it could erect Stonehenge, Abury, and the hundreds of circular temples that cover the British Isles? Every day the magnificent relics of these remains of grandeur and antiquity are being discovered; and it is surprising, even to the accomplished philosopher of the nineteenth century, how the *rude* and *uneducated* Druid accomplished mechanical labours which would put his utmost skill to the severest trial.

239. In Ireland as well as in England, a vast number of these circles exist; but it is in the Scottish Islands that they are discovered in the finest preservation. In the Orkney Islands, at Classerniss, and various other places, they are found. In France, and on the Continent, they are to be met with; and it must be supposed that they were used for the same purposes in Europe as they were in Asia,—for to what other purposes could they be applied? Joshua himself, the builder of the structure at Gilgal, appears to have anticipated this question when he assembled the Israelites at the new temple, and said, "When your children, in future ages, shall ask their fathers what mean these stones? then ye shall let them know, that these were erected as an acknowledgment to the mighty Lord; that ye might fear the Lord your God for ever."

240. Such were the intentions of the ancients in raising these circular temples. A very little inquiry will shew how well they were calculated to obtain the end desired. The feelings of the devotee, at entering these mystic

circles, must have been indescribable. The dying sounds of human sacrifices, the awful solemnity of the surrounding scenery, the vast and silent concourse of attentive people, the rude, romantic, imposing magnificence of the structure, as the arch Druidical prophet emerged from beneath the mysterious trilithic altar, and announced to the wondering multitudes the answers he had heard in whispers from his God,—the feelings of the votary must have been intense, and almost overwhelming. These were the most ancient temples in use; and it was not until long after the Jews crossed Jordan, that Solomon, their third king, raised the first covered temple to the Almighty. (1 Kings, iii. 2.)

241. It has been said, that when the ancients experienced any signal favour, or received any gift at the hands of their Deity, it was their usual custom to erect a stone in remembrance of the blessing; and the ground on which such stones were raised was accounted holy. In the British Islands, pillars of this description are very frequent, and are called among antiquaries *lithoi*. The most famous in the Western world are those which Hercules erected, or is said to have erected, at the Straits of Gibraltar. "There are in the Highlands of Scotland, and in the adjacent isles, numerous obelisks, or stones set up on end, some thirty, some twenty-four feet high, some higher, some lower; and this sometimes where no such stones are to be found; Wales being likewise full of them: and some there are in the least-cultivated parts of England; with very many in Ireland. In most places of this last kingdom, the common people believe these obelisks to be men transformed into stone by the magic of the Druids. This is also the notion of the vulgar in

Oxfordshire, of the Rollwright stones; and in Cornwall, of the Hurlers, erect stones so called, but belonging to a different class from the obelisks of which I now discourse. And indeed in every country the ignorant people ascribe to the devil, or some supernatural power, at least to giants, all the works which seem to them to exceed human art or ability; while the more reasonable part are persuaded, that the erect stones of which we speak are the monuments of dead persons, whose ashes or bones are often found near them. That obelisk, if I may so call it, in the parish of Bravas, in the Island of Lewis, in Scotland, called the Thrushel stone, is very remarkable, being not only above twenty feet high, which is yet surpassed by many others, but likewise almost as much in breadth, which no other comes near.* Mr. Brand, speaking of these obelisks, says—"*Many of them appear to be much worn by the washing of the winds and the rain, which shews that they are of long standing. And it is very strange to think how, in those places and times, they got such large stones carried and erected.*" In Penrith churchyard there are two of these *lithoi*; but one at Poitiers, in France, exceeds all that we have in England, being sixty feet in circumference, and *raised upon* the tops of five others, though this belongs to the kind of obelisks called cromleachs. It appears that these stones were raised up as acknowledgments to the Deity; the larger ones, perhaps, for national favours, and the lesser by private individuals.

242. This practice in the Oriental world was just as prevalent as in the West. Abraham (Gen. xii. 7, 8) is reported to have raised up two of these stones. Isaac, his son

* Toland's History of the Druids.

(Gen. xxvi. 25) raised up another, and there called on the name of the Lord. Jacob, his son (Gen. xxviii. 18), raised up another, poured oil on the top of it, and called the place Beth-el, having vowed to the Lord that he would adore him here. Some have stated, that from this pillar arose all those strange accounts of the Bethyllia, or animated stones, so prevalent in antiquity. The Deity was pleased to appear to Jacob, and to designate himself as the God of Beth-el, which caused the Israelites to hold this pillar in great esteem, and perhaps might be the origin of all those fables. Jacob erected another, and called it Galeed (Gen. xxxi. 45). The practice was so common with this patriarch, that scarcely did ever any peculiar circumstance happen to him, but he erected a memorial; he buries his wife, and erects a pillar over her grave, &c. Balaam (Num. xxiii. 1) raised up these stones as altars to the Lord. Gideon built an altar to the Lord at Ohprah, (Judges, vi. 24,) and called it Jehovah-shalom. Samuel the prophet took a stone and set it between Mizpeh and Shen, saying, Hitherto the Lord hath helped us (1 Sam. vii. 12). King Saul did the same (1 Sam. xiv. 35). Josiah, too, stood by an altar and made covenant with the Lord. From all these, it is quite evident that the practice alike prevailed both among Hebrews and Druids.

243. These pillars might contribute much to the advancement of idolatry in the first ages. Men, after adoring the Almighty by these pillars, would next adore *them* as representatives of him; and, lastly, would look upon *them as gods themselves.* Such was the case when Christianity first dawned in England; and even after the conversion of the people, the primitive missionaries, finding how

loath they were to leave off adoring these senseless blocks, cut crosses upon them, that they might have a little more of Christianity in their appearance. This *capital expedient* has had at least one good effect,—it has preserved them for the curious antiquary to gaze upon. It was not only among the Hebrews and Druids that these pillars were adored as gods. The Bacchus of the Thebans was a pillar. The god of the Arabians was reported by Maximus Tyrius to have been a square block of stone. Such likewise was the first Jupiter of the Romans, who was carefully concealed by the priesthood from the people; but by many is supposed to be still in existence at Rome, having been procured, perhaps, from ancient Troy, where it once stood as the famous Palladium.

244. When Jacob had the conference with Laban, mentioned in Gen. xxxi. 45, he ordered all his attendants to gather stones, and form them into a pile or heap, which he called Galeed. The two patriarchs then invoked God to witness,—the God to whom they had erected the pile,—to judge between them; and if either party passed beyond the heap with any hostile intention towards the other, they then called on the Deity to punish him with the utmost severity.

245. The Druids in Europe carried this custom of building altars of loose stones, and lighting fires on them, to a very great extent. All over Britain they had these altars or cairns erected, of a gigantic size; and on the eve of May-day they lighted fires in honour of Bel, or Baal; each of these fires was in the immediate vicinity of some other, and could be seen from it. The grandeur of the sight, when the fires were all lighted, must have been magnificent; the whole kingdom in one blaze, welcoming

the returning Spring. Such were the rites of the ancient Druids. The homely altar built by Jacob and Laban, compared with the cairns of the Britons, serves only to exhibit the greatness to which this early priesthood had attained.

246. The worship of Bel, Baal, Belenus, or Balanos, was much cultivated in Palestine. Originally, Baal was a name for Jehovah Adonai ; but, when the Israelites became idolaters, they served other deities, under the title of Baalim, and then they were not allowed to invoke the true God under the title Baal. (Hosea ii. 16.) That Baal was the Deity of the first patriarchs, is attested by numerous passages, and by the manner of adoration. This worship had grown so much upon them, and was so very extensive, that it was never entirely exterminated from the people. So soon as one king had done what he could to destroy it, another re-introduced it. The various vicissitudes it underwent merely served to exhibit, by the violence of its expiring struggles, the strength it had attained. It is but by time and care, that from a helpless infant man becomes powerful and strong, so that even in his decline he is able to exert those gigantic energies he sometimes does ; and this worship of Bel must have long been cultivated, and widely extended, before it could make such resisting efforts. Its roots must have penetrated deeply, and spread widely, to have enabled its branches to withstand in so extraordinary a manner the assailing winds which would have overwhelmed it had it been but the produce of a day.

247. In the book of Judges it is expressly stated, that Baal, and not the Lord, was the object of adoration among the Hebrews ; and ever after there is a distinction made

between the true God and Baal. It is quite apparent that some change must have taken place between the time of Abraham and that of Moses. Probably, the Hebrews, by going down into Egypt, had added to the pure rites with which they worshipped their God, the impure and idolatrous customs of the chief deity of the vulgar* Egyptians, *Osiris*, and had entered into all the abominations of Tauric worship. Moses, when he gave them a new religion,† found that these enormities had attained to such a height, that, to eradicate them, it was necessary to put down the worship altogether. They no longer adored the true God under the title which their fathers had given him; they had profaned his sacred name by prosti tuting it to his creature the Sun. Adonai was no longer the invisible, inscrutable object of their adoration; his ineffable title had not only been given to the Sun, but they had actually plunged themselves still deeper in disgrace, and had, with daring lip, profaned it by bestowing it on that most scandalous of all the heathen deities, Baal-peor, or Priapus.

248. Such a state of things called loudly for alteration. A person of the discretion and experience which Moses must have acquired during the eighty years which had

* There was a vast difference in Egypt between the religion of the people and that of the priests: with the people, Osiris was the chief god; but with the priests, Ptha was the *supreme and only* lord.

† No one, I am sure, can conscientiously suppose that the reli gion of the patriarchs, and that of the Jews after the giving of the law, were the same. The old patriarchs worshipped Baal,—sacrificed in high places,—adored in groves,—planted oaks,—intermarried with their immediate relatives :—all which were forbidden by Moses. In almost every grand point of religion, the patriarchal and Mosaic dispensations vary.

passed over his head, would soon perceive, that to cut off the excrescences was a much harder task than to give a new religion. In this he was led by the declared will of the Almighty; and, aided by such an omnipotent ally and *friend*, he delivered to the people a pure religion. Baal no longer was the name of the Lord,—sacrifices in high places were abolished,—groves were no more to be planted; for, now, the whole system underwent an entire change.

249. Bel, when the Druids fell from their original purity of manners, became, as it did among the Israelites, a title of Phœbus, Apollo, or the Sun, and as such was worshipped by them as one of the most powerful gods. The grand festival to this deity was on the eve of the first day of May, when the Sun entered Taurus, and Spring began. On that evening, in all Druidical countries, the cairn fires were lighted, and the mystic orgies of the apostate religion were celebrated amid the dying groans of human sacrifice, and the rumbling noises of the approving throngs. As the Druidical priests uttered in dark whispers the prophecies of the ensuing harvests, and ruled the multitudes by the tottering of the Logan stones, sacrifices were offered, and everything was performed that could make the pageant showy, magnificent, and grand. Though the practice is in a great measure now lost, yet the name still remains; the Irish still call the eve of the first of May *La Bealteine*. The same name is still attached to the same eve in the Scottish Highlands; and proverbs yet exist,* which have descended from the times of our Druidical forefathers until now.

250. That Baal of the Hebrews, and Bel of the Druids, were

* Such as, "I was between Bel's two fires," &c.

the same god, no doubt whatever can exist. There is such a marked coincidence, not only in the name, but likewise in the history of both, as demonstratively proves their identity.

251. Moloch was another god to whom the idolatrous Hebrews likewise paid their devotions. In the book of Leviticus (xviii. 21) they are expressly forbidden to pass their children through the fires to him. Against the adoration of this false god the strongest penalties are threatened (chap. xx.). To this god Manasseh made an offering of his children; not that he *sacrificed* them, but he made them pass through the fire to him. Other kings of Israel were likewise given to these abominations, but Manasseh, in particular, was entirely devoted to them, —not merely outraging, as a private person, those very laws which he ought to have obeyed, but attempting, as a king, to introduce a system of religion which above all others had been condemned by the great legislator of the Jews. He made Judah and Jerusalem to do worse than pagan heathens, who, for their idolatry, had been expelled out of the land, of which he was then the governor.

252. The same arguments, which were used to prove the antiquity and universality of the worship of Baal, might again be used to prove that of Moloch. Would the laws of the Jews have been so terrible, so explicit on this point, had not the people been previously much devoted to this worship of the deity? Let any one read the anathemas uttered against the worship of Moloch in Leviticus, and then say whether the people to whom they were pronounced, must not at one time have been entirely the worshippers of this god.

253. Moloch appears to have been but an epithet or name for Baal, and is, in the Old Testament, always included in the word Baalim. The priests of Moloch walked through the fires they lighted in honour of their god, as a sort of lustration; after having slain the animal for the sacrifice, they, taking the entrails in their hands, walked thrice through the fires. As Bel was the title given to the Sun on the first day of Spring, so Moloch appears to have been his title on the first day in Autumn, when his heats were supposed to be the greatest, and when, after the vernal beauties of the new year, the time approached in which the Sun was ripening, with a more direct ray, the kindly fruits of the earth. It was then that the Jews adored him as Moloch, it was then that they passed themselves and their children through the fires to him, in thankful gratitude for the benefits he was bestowing.

254. Cæsar, in his Commentaries, lib. vi. says, "*Alii immania simulacra magnitudine habent, quorum contexta viminibus membra, vivis hominibus complent, quibus succensis circumventi flammâ exanimantur homines.*" This has evidently an allusion to the worship of the god Mallach or Moloch, to whose deity the Druids kindled large fires about midsummer, and, with the people, leaped through them. In some instances they might have carried the practice to the lengths which Cæsar mentions; but the account given by Virgil is perhaps much nearer both to the rites of Hebrews and Druids. He makes Aruns, a Gallic Druid, speak, in the 11th book of his Æneid, to this effect:—

O patron of Soracte's high abodes,
Phœbus, thou ruling power among the Gods;
Whom first we serve whole woods of unctuous pine

Burn on thy *heap*, and to thy glory shine ;
By thee protected, on our naked soles
Through flames unsinged we pass, and tread the kindled coals :
Give me, propitious power, &c.

255. Here it is quite evident that on the top of Soracte there was a casrn of Apollo, of which the family of Hirpini were the priests, and that Moloch was the same as Bel and Apollo. That the grand festival occurred but once a year, may be inferred from Pliny :—"Quæquæ *sacrificio annuo*, quod fit ad montem Soracte Appolloni, super ambustam ligni struem ambulantes non aduruntur." Silius Italicus, speaking of Equanus the Sabine (lib. v. 175), says—

He saw Equanus, on Soracte born,
Excelling both in person and in arms,
In whose fair land, as ancient rites require,
When from the heap the shining fires illume
The country far, in honour of the Sun
Through the hot fires they quickly passing tread
Three times unhurt, the sacred entrails held
Within their hands : so may you always step
With feet unhurt over the flaming coals,
And, victor of the heats, the solemn gifts
May bear to heavenly Phœbus' hallowed fane.

The family of Hirpini were of Gallic extract, which accounts perfectly well for their acquaintance with these Druidical rites.

256. In our times the practice frequently occurs ;—though Bel be no more the god of the inhabitants of Britain and Ireland,—though the rites of Moloch are forgotten —yet there are certain of the customs observed at thei festivals still in existence. Toland reports, "that he has seen the people running and leaping through St. John's fires in Ireland, and not only proud of passing unsinged, but

as if it were some kind of lustration, thinking themselves in a special manner blest by this ceremony, of whose original, nevertheless, they were wholly ignorant, in their imperfect imitation of it." The practice exists yet in many parts of England; when the May and November "bon-fires" are lighted, the youths leap through them, just in the manner their ancestors did so many years ago. It was through these fires that the ancient Israelites were commanded not to let their children pass. It was through them that Manasseh, and other idolatrous kings of the Hebrews, made their children leap. It was in the valley of the son of Hinnom, that the Israelites performed these fiery lustrations. It was on the top of Soracte, and on great multitudes of cairns in Britain, Ireland, and Gaul, that the inhabitants did *once* leap through the flames;—a striking example of the identity of the Hebrew and Druidical religions.

256. We read, in the book of Numbers (xxi. 8), that the Israelites, when passing through the wilderness, were dreadfully tormented with the bites of fiery flying serpents, הנחשים השרפים; and that Moses, to heal the people, made נחש נחשת, a copper serpent, and set it upon a pole, that whoever of the sufferers looked upon it might be healed, and not die. Not that the serpent, as is elsewhere said, had any power of his own, by enchantments or otherwise, to effect this cure; but that, by looking on the copper effigy, they might be put in remembrance of some attribute of the Deity, or of the Deity himself. Moses, when he first received his commission from the Almighty, threw down his shepherd's crook, or rod, and it became a serpent. God had just designated himself as the self-existent, eternal Being: "I

am that I am;" or, as the Arabic has it, "the Eternal, who passes not away;" or the Septuagint, "I am He who exists." All which plainly allude to the eternal existence of the Almighty: he had existed from all eternity, and would exist for ever.

257. The serpent was a sacred reptile among the Druids. They supposed its spiral coils to represent the eternal existence of the Almighty. This idea was carried to such a length, that the vulgar actually thought (and in many countries still do so), that the serpent was immortal. Serpents annually change their skin, and, after that occurrence, appear quite young again; so the idea might naturally arise from the observation of this fact. The grand metropolitan temple of the Druids of Abury, was built in the form of a serpent, with a circle on his back, to the Eternal God. The amazing length to which the avenue (which was the tail of the serpent) stretched, is surprising; and not less so is the immense mound of earth which formed the head. The circle on the back of the reptile constituted one of those temples of which we have already spoken. This must have been, when in its pristine glory, the most magnificent temple in the world. *Amulets* of glass are frequently found, spotted with dots arranged in a spiral form: these took their origin from a supposition that certain serpents, collecting themselves in a mass, produced a magic bubble, of which these were the representation.

258. Tauric worship, or the adoration of oxen and calves, as a representation of the Deity, was very frequent among the Israelites. When Moses was on Mount Sinai receiving from the Almighty the law for the people, though the mountain was covered with blackness,—though the

lightnings played through the gloom,—though the earth trembled and quaked,—and though they knew that in the midst of all this terrific majesty the Lord sat enthroned, and appeared visibly to mortal eye,—yet, though they knew all this, they said, "Up, let us make us gods, which shall go before us; for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him. And they all brake off the *golden* earrings, which were in their ears, and brought them unto Aaron. And Aaron received them at their hand, and fashioned it with a graving tool, after he had made it a molten *calf*: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw it, he built an altar before it; and Aaron made a proclamation, and said, To-morrow a feast to the Lord." To what an inconceivable pitch of idolatry must the Jews have arrived, before they could, in the very visible presence of the Almighty, the God of their fathers, raise up this calf! To what a depth of idolatry must the heart of the apostate Aaron have fallen, when he, to whom Jehovah had so frequently and so gloriously appeared, could make a proclamation to the people, "To-morrow *let us have* a feast to this Lord!"

259. Jeroboam, suspecting his rival Rehoboam, called in idolatrous religion to his assistance, as a political engine. "He took counsel, and made two calves *of gold*, and said to the people, It is too much for you to go up to Jerusalem: behold the gods, O Israel, which brought thee up out of the land of Egypt. One of these calves he set up in Beth-el, and the other in Dan; before this latter one the people did worship, after Jeroboam had made priests from the lower orders of the people,

that were not the descendants of Levi. *And he* (Jeroboam) *ordained a feast on the eighth month, on the fifteenth day of the month*, like unto the feast that is in Judah, (the feast of the tabernacles), *and he offered upon the altar.* So did he in Beth-el, *sacrificing to the calves that he had made*; and he placed in Beth-el the priests of the high places that he had made. So he offered upon the altar which he had made in Beth-el, *the fifteenth day of the eighth month*, even in the month that he had devised in his own heart, *and ordained a feast* unto the children of Israel, and burnt incense." The *golden calves* were standing in the time of Jehu.

260. Such were the golden calves that Jeroboam set up in Dan and Beth-el, and such was the avidity with which the Israelites adored them. To make no comment on their conduct in likening their Maker to the grazed ox, it may merely be asked, where and when did they come at the knowledge of Tauric worship? Did Abraham, the father of the faithful, the friend of God, bow down before the bull? Did he offer incense to it? In all probability he never did, and therefore these reprobate Israelites must have learnt this species of idolatry in Egypt; for it was not only prevalent among the descendants of Jacob, but had spread even among the Druids of England. Tauric festivals were celebrated among our ancestry. On the eve of May-day all the fires were lighted on the tops of the cairns, and the whole island was in one illuminatory blaze; the people leaped through them in honour of Bel. Long poles, thence called May-poles, were erected; they were crowned with garlands, and round them the youths and maidens danced in all the pleasures of rural glee. This festival

was celebrated in honour of Spring, which then commenced. The Sun entered Taurus, the bull, and all these joyous proceedings welcomed his approach, when the bull opened with his horn the vernal year. (Virg. Georg. I. v. 217.) Hence it was that the calves or bulls adored by the Israelites were *golden*, because gold, by its resplendent beauty, was a proper representative for the benign Sun, which then was beginning to shed his glittering beauties at the approach of spring. All nature was about to burst from the iron gloom, in which she had been held by the nipping frosts of winter. The leaves were beginning to put forth their gay beauties,—in every thing was youth. The airs were cool,—birds, beasts, and fishes, all heard the attractive calls of the vernal goddess. Man, endued with reason, could not be insensible to all these charms: he had not so lately felt the chilling cold of the past season, without learning to estimate the delicious luxuries of all the joyous scenery around him. The warbling sounds of the birds affected his hearing, and his sight was delighted with the enamelled landscape before him. The sweet scents of the vast variety of flowers emerging from the ground, luxuriously feasted his feelings, while his taste was regaled with the collected juices of the new-born fruits. Placed under such circumstances as these, could man, a being endued with reason, be insensible to such powerful charms? No; when the beasts, and even inanimate nature, seemed all to break forth with joy, and to be clad with rejoicing, man must feel the kindly influences which governed the times. He looked upon the Sun, and, seeing in him the cause of all these heavenly sensations and delightful pangs,

adored him, as the creature of the Being whose kindness governed the seasons, whose goodness gave the gentle warmth, and moderated the cooling breeze, which wafted the softest fragrance of the odoriferous plants. The rise of Tauric worship is beautifully painted in the following stanza of a hymn to Mithras, the Sun :—

"Yes, though the Sanscrit song
Be strewn with fancy's wreaths,
And emblems rich, beyond low thoughts refined,
Yet heavenly truth it breathes,
With attestation strong,
That, loftier than *thy sphere*, the Eternal Mind,
Unmoved, unrivalled, undefined,
Reigns with providence benign.
Since thou, great orb, with all enlight'ning ray,
Rulest the golden day ;
How far more glorious He, who said, serene,
Be, and *thou wast*, himself unformed, unchanged, unseen."

261. These were similar words to those which might be addressed to the Sun, the lord and ruler of spring, by the primeval race of men. The sign of the zodiac in which the spring quarter commenced, would be the next object of adoration ; and it was thus, in honour of the fairest of the seasons, that the Bull was adored. To point out with still greater precision the reason why the bull was adored on the first day of May, we need but turn aside to the most ancient religion of the Persians : this, though it rather belongs to another part of this essay, we shall slightly touch upon here. Freret says, the feasts of Mithras were derived from Chaldea, where they had been instituted for celebrating the entrance of the Sun into the sign Taurus. Oromazes, Mithras, and Arimanius, were the celebrated trinity of the Persians ; Mithra itself means the sun ; he was a very favourite god among them. Various were the parables, fables, and tales, concerning

this Mithras;—a tablet representing one of them yet remains in the British Museum. It represents Mithras killing a bull,—a very suitable circumstance for him to be placed in. This worship of the Mithraitic bull continues still among the descendants of the ancient Persians. When they were driven from their country by persecution, and compelled by the barbarity of the times, multitudes of them settled near Bombay and Surat, where the Hindoos had given them lands, on this stipulation, that they should not sacrifice either bull or ox. They adore the Sun under the element of fire; and this is perhaps one great reason why bullocks or oxen were invariably offered in antiquity as sacrifices. To an oriental fancy there might be some similitude between Mithras killing a bull, and the fire, his representative, devouring its flesh.

262. Bull-baiting or fighting is a practice which originally came from the East, and is generally supposed to have been taught by the Moors to the Spaniards; but where the Moors learnt it, does not appear: it is almost certain that the Spanish bull-fights are only relics of the Mithraitic worship which yet continue. The allegory of Mithras killing the bull is now forgotten and unknown; but the ceremonies of bull-fighting, which used to be practised on the first of May, still remain.

263. The Roman Mithras was exactly the same as the oriental: this is proved by an altar raised to this god during the third consulate of Trajan, having on it this inscription, "*Mithras deo soli invicto Mithra.*" Bacchus was the same deity, and the Bacchic and Tauric worship were one: the priests of Bacchus crowned themselves with ivy-leaves, and sung the most extravagant hymns to

their deity, exactly in the same manner, though much more vehemently, than the inhabitants of Britain, who danced, crowned with garlands, round the May-pole. The worship of the one people was vulgar, rude, and wild; the worship of the other tranquil and peaceful. That Bacchus represented the Sun, no one, after consulting the elder and better educated of the Greek and Roman writers, can reasonably doubt: so Orpheus, in one of his hymns, speaking of Dionysius, or Bacchus:—

ἥλιος, ον Διόννσον ἐπίκλησιν καλέουσι.

And Eumolpus in his hymns to Bacchus—

ἀστρεφαῆ Διόννσον ἐν ἀκτίνεσσι πυρωπόν.

Virgil in Georg. I. verse 5—

> And you, ye splendid lights,
> Who kindly shine upon our lower world,
> You rule the seasons and direct the year,
> *Bacchus* and Ceres.

264. There is one observation which might be made to prove that Bacchus merely rose out of a celebration of the Tauric festival: Bacchus is represented horned, and called Bugenes, or sprung from a bull. It is of no consequence to carry the parallel further, as the mythology of Bacchus has merely an obscure relation to the festivities of May-day.

265. To point out in a more definite manner the intimate connection between the calves of Jeroboam and the Druidical festival of May-day, it will only be necessary to view the case in an astronomical light. It has already been said, that the Tauric festivities celebrated on May-day were in honour of the commencement of spring, and therefore the vernal equinox, at the time when Tauric worship commenced, fell on the first of May; or, the Sun

entered the sign Taurus on that day. Every year the spring commences a little previous to what it did the year before; this arises from the precession of the equinoxes, or from a slow revolution of the poles of the equator round those of the ecliptic. In 25,920 years the pole of the ecliptic makes one entire revolution round the equatorial pole, therefore the equinoctial solstice occurs before the time it did the preceding year. In 72 years the precession amounts to one degree. Therefore, if we have the equinoctial or solstitial point given in the ecliptic, at any unknown period, it is easy to discover how long that period is passed by means of the preceding considerations. This method was first proposed by Sir I. Newton, to discover, by the position of the colures, how much time had elapsed since Chiron, the centaur, lived, and thereby to ascertain the true time of the Trojan war. When Tauric worship commenced, the *horns* of the bull were tipped by the equinoctial colure, "he then began to open with his horns the vernal year," but the horns of the bull are now 80 degrees from the equinoctial point; and as it requires 72 years to recede one degree, $80 \times 72 = 5760$ years, which gives the time that has elapsed since the Tauric festival of May-day was instituted.

266. But Jeroboam ordained a feast on the eighth month, and the fifteenth day of the month. Now, originally, the year was supposed to consist of 12 months, each month of 30 days, the remaining five days and few minutes were brought in after a sufficient time had elapsed to complete another month. In their festivals, where they were not particular to a few minutes, the year was supposed to consist of 366 days. The fifteenth day of the eighth month falls on November the sixth. There were two

festivals to Bel during the year; the first on the first day of spring, the second on the first day of autumn: this last was, perhaps, consecrated to Moloch, as has been already stated: both, however, were sacred to the *Sun*. The year was divided into four seasons, each season consisting of ninety days. If six days be subtracted from November (these six were added to 360, the sum of the four seasons, merely to make the time come nearer to the truth), and, then, if two seasons, or 180 days, be subtracted from 360, it brings the commencement of spring, or the first Tauric festival, to the *first day of May*; the day, as shewn above, when the same worship was cultivated in Britain, where, like that festival, it must have been instituted at least 5760 years ago.

267. How is it possible that this striking coincidence could happen between the customs of two people, who, to all appearance, never had any communication with each other? How could Jeroboam, the Jewish king, adore the same God, with the same festivities, in the same manner, on the same day, that he was being worshipped in a similar manner, by the distant British Druid? Chance could never effect any such occurrence. Both the festivals tally with each other in every point; it is, therefore, surely ridiculous to suppose that they were invented in the same year, and the same day of that year (5760 years ago), in two distant countries. Will it ever be credited, that some Druid in Europe, and some Magian in Persia, sat down on the same day of the same year, invented the same festival, in honour of the same god, with the same rites, and adored in the same manner? No, this Tauric festival goes far towards proving that the religion of the Jews and that of the Druids were alike.

268. But, it may be said, how can this period be given as the commencement of Tauric worship, when it is well known that the earth is very little older than 5760 years, the period assigned? But this is only a vulgar mistake, founded upon a stupid calculation, which makes the world to be only 4004 years old, at the birth of our Saviour. This period was ascertained by calculating the lives of the patriarchs, as mentioned in the Old Testament. But, to shew that the present copies of the Scriptures cannot be relied on in a chronological point of view, the received version will make the world (in 1830 A.D.) 5824 years, the Samaritan version 6075, the Septuagint 7220. Besides these great discordancies between *various copies* of the Old Testament, there are other internal disagreements; thus, our English translation makes the age of Terah, the father of Abraham, to be 205 years, whereas, upon adding up the data, namely, 70 years before the birth of Abraham, and Abraham's age 75 when Terah died, it is plain that it makes but 145, and not 205. The question then is, which of the two is to be taken in making up the chronology of the world, 145 or 205? The ancient method of calculating by letters, rendered it very easy to make mistakes of this nature, in transcribing one copy from another.

269. If anything were wanting to complete the demonstration of the identity of these feasts, as already given, it would be supplied by a minuter description of the rites employed: Jeroboam substituted his feast in the stead of the feast of tabernacles, but employed the same rites, that he might accustom the people to the adoration of his calves. These were, that it was to be a holyday, and kept with rejoicing and glee; no servile work was to be

done thereon. Fires were to be made to the Lord, and sacrifices offered. In gratitude for the kindly ripening effects of summer, when they had gathered of the fruits of the land, they were to make a feast, to take the boughs of goodly trees, branches of the palm, boughs of the thick trees (or oak), and willows of the brook. Intertwining branches of these trees with flowers and fruits, they were to bend them into booths, and, dwelling in them, were to celebrate the time with all the gay festivity of the season. Others, carrying thick, beautiful branches to the temple, waved them to the four winds, and danced about with them in their hands, singing and chanting, "Save us, O Lord!" Bullocks and oxen were offered, as the people drew water out of the wells, which the priests poured forth on the altar. Do I, when writing this, describe the feast of Jeroboam, or the Druidical honours paid to May-day? Or, were they both alike?

270. Many have supposed that image-worship began very early after the flood, from the circumstance of *images* being mentioned in the book of Genesis, as being stolen by Rachael from her father Laban. These images, as they are called in the English version, are designated by the word *teraphim* in the Hebrew. It is very probable that this word *teraphim* was derived from רָפָא *rapha*, to heal or restore, and that they were *telesms*, which were supposed to have a great governance over man, for, they are emphatically called *gods*. That they could not all be little images, is plain from Judg. xviii. v. 14, where they are expressly distinguished both from graven and from molten images, in three different verses. Judea abounded with these *teraphim* during the reign of Josiah. That they were consulted, as capable of foretelling future

events, is apparent from Ezek. xxi. v. 21. And it is very probable that Rachel stole them, that her father might not be able to discover the route of the fugitives by their assistance. The little golden *emerods* and *mice*, which the Philistines put into the ark of the Lord, belonged to the order of *telesms*.

271. From a consideration of all these circumstances, it appears that *teraphim* were *telesms* employed for various astrologic purposes, and were of various descriptions, some being images; such were perhaps some of those of Laban; others amulets, like those of the Philistines, and part of Laban's. Those mentioned in Judg. xviii. v. 14, were very likely amulets. The teraphim used by the king of Babylon, as related in Ezekiel, were perhaps cylinders made of stone or metal, on which were engraven certain astrological or magical representations, used for the foretelling of events.

272. The *teraphim* of the Scriptures have a very near alliance to the Penates of the western world. These Penates were so called from having their habitation in the innermost recesses of heaven. They are supposed to govern man entirely by their superior powers; "we can neither live, nor use our understanding without them." The Tuscans thought that they were the greatest among the gods, and governed even Jupiter; some went so far as even to enumerate Jupiter himself and all the other gods among them. Dionysius says, that these Penates were not of any given shape or figure; some were like wooden or brass rods, in the shape of trumpets; others say they were like men with spears.

273. It has already been mentioned, that among the Druids there existed a species of amulets which have been

called *anguinum ovum*, or serpents' eggs; these were for preserving the person who wore them from all kinds of evils, and appear to have a very near alliance to the *teraphim* of Scripture. Magical enchantments of this nature were very common among them; Origen (Philosophoumenos) says, Χρῶνται δε Δρυιδαι και μαγιοις,—the Druids make use of enchantments.

274. It is well known that the priesthood of antiquity, in almost every part of the world, had two distinct doctrines or religions; the one sacred, and known but to themselves, the other vulgar, and taught to the people. In Egypt this was the case; for, though the priests themselves were well aware that there was but one God, they inundated the country with a numberless company of beings, which they persuaded the people were *very* deities. The same was the case in Greece; Pythagoras, Plato, and all the great philosophers, were well assured of the unity of the Divine Being, though none of them except Socrates had honesty enough to tell the people the truth. The Romans served lords many, and gods many, yet Cicero, and some others of their sages, were persuaded that these existed, as divinities, but in the deluded fancy of the common people.

275. The Druids were believers in the metempsychosis or transmigration of souls, as Cæsar says, "*In primis hoc volunt persuadere, non interire animas, sed ab aliis post mortem transire ad alios.*" (It is a very favourite maxim of the Druids, that souls do not die, but pass, after the death of one body, into another.) Upon this point, indeed, the Druidical and Israelitish faith may seem to differ; for this, which was a *favourite maxim* of the Druids, cannot be found among the Israelites. But, the

first thing to be discovered is, what is meant by *transmigration of souls*, or *metempsychosis*. The Druids, like other priests, had two doctrines, a sacred and a vulgar. No doubt Cæsar's account of the metempsychosis belonged to the vulgar religion, while the true meaning involved some mystic knowledge of the natural history of man.

276. Serranus, the French translator of Plato, supposes the doctrine of the metempsychosis to be mythic, and to have some allusion to future resurrection. Ficinus asserts that it is allegorical, and must be understood of the manners, affections, and tempers of man. That it was allegorical there can be very little doubt. A man of the learning of Pythagoras, who was skilled in all the wisdom of Egypt, could never for a moment suppose, that after death, the soul of a rational being would pass into a beast; that that fair mind, which had told the number of the stars, and penetrated all the dark profundities of nature, was one day to grovel in a grasshopper, or to shine darkling in some glow-worm, as if in emulation of its decayed glories. No; Pythagoras well knew that the soul of man approached too near its Maker, ever to fall so low from its splendid exaltation. Pythagoras learnt this doctrine in Egypt; and all the world is witness how the Egyptians concealed the most imposing doctrines under the cloak of fables. Could the Magi of Persia, and the Chaldeans, among whom this doctrine originated, according to some,—could they, who believed the soul of man to be part of the Deity, could they destine that soul to such deep degradation? They might—there is a possibility that they might; but how small, how minute that possibility! Just like a stone thrown up into the air; there is one

solitary possibility that it may never return; but probability and nature are against that possibility.

277. It is necessary, then, to seek for some elucidation of this doctrine, which shall exhibit it in a light agreeable to the recognised ideas of the oriental and occidental priesthood. The vulgar notion of metempsychosis has been shewn to be inconsistent with the religions of the priests, by whom it was professed; it is therefore more than probable, that by the metempsychosis of Pythagoras and the Druids, was meant those successive changes through which the human body passes. First, it existed as a germ, when the first man drew his breath; a variety of changes ensued till that germ put on the spermatic form; it existed like a vegetable, devoid of feeling, without animation. A third succession of changes brought it into a fœtal state, in which it lived like an animal; this change was perfected by birth; and, time elapsing, it merged into another, as reason began to dawn; then, and not before then, man became a living *soul*. For a short period of years the body serves as a habitation for this soul; but "there is a time, in which it is appointed unto man to die," the body decays, the clay building returns to the dust of the earth, while the soul experiences a new change. *It* does not die, nor does it sleep; but, clad in a fresh body, fairer than that, which it has left, it experiences new pleasures and sweeter delights. A future resurrection ensues, and a fresh change is the consequence; but the body that is now put on, is not what it once was; we shall be changed, this mortal will put on immortality, this corruptible incorruption. Pleasures, which at present it is not given for us to conceive, will then brighten the fair landscape of enjoyment, will

all but overwhelm the rising spirit with delight; and, if we may believe the enchanting doctrine of the Oriental sages, another change will complete the heights of bliss to which we shall attain. This new body will be given to the dust, from whence it came, but the spirit will return to God.

278. If this be allowed, as the true explanation of the transmigration of souls, how beautifully and explicitly does it agree with the concomitant circumstances, fabled by the ancients to attend metempsychosis!

> Souls that by fate
> Are doom'd to take new shapes, at Lethe's brink
> Quaff draughts secure, and long oblivion drink.
>
> VIRGIL.

279. Lethe was a river, of which it was fabled that souls about to enter new bodies were compelled to drink: its placid surface resembled oil. So soon as the waters had touched their lips, that instant they forgot all their past experience, whether good or bad: no remembrance remained of the state in which they last existed. And is it not so with man? he forgets the state in which he last existed. There is, indeed, a Lethe, a flood of oblivion, of which we all drink, on our entrance into a better change: none can remember the circumstances of his last life, and, it is but in prospect that he can anticipate the next.

280. If this elucidation be correct, we are aware that the Israelites must have believed it, as they looked for future resurrection. But allowing that it is not, and, that the Druids believed that the soul of man can become the soul of a beast, though it is unfair to put that construction on Cæsar's words; yet we may perhaps be able o

find traces of this belief among the Jews. For instance, they thought that the soul of Elias had transmigrated into the body of our Saviour. Josephus expressly states that the Pharisees believed this doctrine. But it may be said, that the corrupted Jews borrowed this doctrine from their Gentile neighbours in later times; and, to prove that their fathers believed in it, it is necessary to find it in the Mosaic writings. But, it is candidly confessed that no such doctrine is to be found in the Pentateuch, nor even the slightest allusion to it. Yet this is no reason whatever that the Israelites were unacquainted with it. No one would ever deny that the descendants of Abraham believed the immortality of the soul; yet Moses never made the most distant allusion to it when he gave the Israelites their dispensation. Moses never mentions the doctrine of resurrection, he never taught a belief of future judgment, nor does his creed exhibit any thing relating to rewards and punishments, or to a life to come. Yet who would be so rash as to declare that the Jews were entirely ignorant of these points? The case is exactly the same with the doctrine of the metempsychosis. Moses, indeed, never discourses of it; yet who would say that they knew nothing about it, after they had lived four hundred years among the Egyptians, with whom this doctrine was especially cultivated? The Chaldeans had a firm belief in transmigration, yet Daniel the Prophet became president of one of their colleges; he, therefore, must have been acquainted with, and could not disapprove of it. The circumstance of Daniel becoming president of a college of Chaldeans, considering his belief as a Jew, and his attainments as a man of

learning, is highly favourable to the construction just put upon this doctrine of transmigration.

281. Every religion which has been instituted since the flood, has had its sacrifices; both the Israelitish and Druidical abounded in these rites. It is, therefore, our part to examine these, and discover what identities may occur.

282. Human sacrifice was offered by the ancient Jews, as many passages in the sacred writings attest. From Leviticus we learn that, if the daughter of any priest degraded her father by the commission of certain sins, she was to be burnt with fire. Jephtha the Gileadite, and judge of Israel, vowed a vow unto the Lord, that he would give him as a sacrifice the first human being, with whom he should meet, and actually offered up his own daughter for a burnt-offering. Upon the capture of Jericho, Joshua, the general of Israel, said concerning the place, that whosoever built it up again, should lay the foundation in his first-born, and in his youngest son should he set up the gates; that is, he should offer them up at such occurrences as an offering to the Almighty. The Levite (mentioned in Judges, xix.) took a knife, and cut his concubine into twelve pieces. In Joshua vii. any man taken with an accursed thing, was to be burnt with fire, a sacrifice to the Lord. Joshua built an altar unto the Lord in Mount Ebal, and hanged the King of Ai on a tree. Samuel too, the prophet of the Almighty, hewed Agag, king of the Amalekites, in pieces before the Lord, in the temple at Gilgal, which has been spoken of before. If these examples were not sufficient to shew that the Jews were given to this sacrifice, so abominable in the eyes of Christians, yet the manner in which they invaded Canaan, and the reason they gave for their massacres,

would amply declare, in letters of blood, the fact of their offering human sacrifice. How many thousands of these unsuspecting people did they slay in execution of their commission from the Almighty, "who delighteth not in blood, neither taketh pleasure in the death of the sinner." Concerning their divine command, nothing more need be said; but, the fact that they did make one grand sacrifice of whole nations, avenging the wrath of the Deity upon them, is too well authenticated ever to be denied, and demonstrates how impressed they were with the notion, that the Almighty required human blood to satisfy his awful vengeance.

283. The immolation of men, and offering of human sacrifice, was prevalent among the Druids. Cæsar says, that "they offer men in sacrifice to the gods, for the recovery of the sick, &c., thinking that nothing will appease the immortal gods for the life of man, but the life of man." And he adds, that in general they were offered as burnt offerings. Other writers, ancient and modern, have corroborated this testimony of Cæsar's, and many have described the manner in which these rites were performed.

284. By the Levitical law it was ordained that sheep and oxen should be offered to the Lord (Lev. xxvii. 26; Num. vii. 87, 88.) Balaam, when besought by Balak, offered a bull and a ram; and, in a vast variety of instances, which might be quoted, the ancient Jews offered these animals in sacrifice. But why bulls and rams more than any other animals? Why were their sacrificial altars to be adorned with *horns*? For the same reason that among Gentile nations, altars were sometimes entirely built with horns; and had, in every instance, horns upon some part of them. This was a relic of Tauric worship, which had

so universally spread. Else, why was the life of a man considered sacred when he took refuge between the horns of an altar? There must have been some mystic sanctity attached to bulls and rams, which can only be explained by supposing it to have originated with their ancient worship.

286. Dr. Borlase, speaking of the Druids, says that they sacrificed sheep and bulls to the Deity. In the temples there is generally a hole through the stone, that forms the altar; to this stone the cattle were fastened before they were sacrificed, a rope being passed through it. Whenever the ground around any of these temples is excavated, considerable remains of the bones both of sheep and of oxen are found.

286. Such are the principal features of the ancient Israelitish worship, and in every point they agree with the Druidical. The same rites, the same ceremonies, the same feasts, the same God, and, in fine, the same religion. If the comparison were carried still further, the identity would become still more striking. The Israelites looked for a Redeemer who should come in future times; they typified his advent by the scape-goat, and a variety of emblems. The Druids did the same; they looked for some one, who was typified under the emblem of the mistletoe. "The Druids hold nothing more sacred than the mistletoe, and the tree on which it is produced, provided it be the oak. They make choice of groves of oak on this account; nor do they perform any of their sacred rites without the leaves of those trees; so that one might suppose that they are called for this reason by a Greek etymology, *Druids*. And, whatever mistletoe grows on the oak, they think is sent from heaven, and is a sign

that the Deity has chosen that tree. They very seldom find this, but when they do, they treat it with great pomp. They call it by a name, which means the curer of all ills; and, having prepared their feasts and sacrifices under a tree, they bring to it two white *bulls*, whose horns are tied. The priest, drest in white, then ascends the tree, and, with a golden pruning-hook, cuts off the plant, which is caught, ere it touches the ground, in a sheet." (Pliny, Nat. Hist.) Virgil, speaking of the mistletoe, calls it the golden *branch*, and says, by its efficacious powers alone, man could return from the dreary realms beneath. It has already been stated that the Druids adored the Almighty under the representation of the oak, supposing that that tree exhibited in the liveliest manner the God of vegetative nature, eternal, omnipotent, and self-existing, defying the assaults of a past eternity, and looking on the future as only equal to himself in duration. From him came the *branch*, so much spoken of by ancient prophets, the *curer of all our ills*, who is indeed "the resurrection and the life," without whose kind assistance we cannot return from the gloomy territories of the grave.

287. A thousand different cases might be shewn, in which these distant people believed alike; but these perhaps will suffice to establish the point of the identity of their religions. An examination of their priestly establishment will exhibit this in a still clearer light.

288. Among the Jewish priests there was one, who possessed supreme authority over the rest, who was commonly called the high priest, and answered in every particular the arch Druid of Britain. Every temple had one or more priests, but the metropolitan temple belonged exclusively to the high priest. So Samuel the prophet

was priest at Gilgal; there he crowned kings, and performed the solemnities required by the Jewish ritual. The vestment worn by the high priest of the Jews, coincides strikingly with the decorations of the arch Druid. The sacred robes of both were, a linen bonnet, coat, girdle, and breeches; but on the grand day of expiation, the Hebrew priest wore a dress consisting of an embroidered coat of fine linen, a suit of breeches, and a girdle to fasten his garments around. Over this hung another robe, which reached his feet, and on that, the ephod, with the breast-plate of judgment; exactly in the same manner as the British Druid put on his bosom the famous *iodha moran* (breast-plate of judgment), which is still in existence. The dress of the Jewish high priest bears a very great resemblance to that of our modern Highlanders; and coincides, in a very striking manner, with that of Abaris, the Hyperborean Druid, as described by Himerius.

289. The Hebrew hierarchy may be divided into three classes: their priests or judges; their prophets; and their scribes, doctors, or lawyers. Sometimes the two former were joined in one, but the more common custom was, that they were separate. Just so it was with the Druids; they were divided into three classes, Druids, vaids, and bards; the Druids were their priests and judges; the vaids were their diviners and physicians; the bards were their poets, heralds, and scribes. If the different offices and occupations of these men were compared, the result would prove how nearly they and their religion were allied to the Jews. The Druids are, perhaps, now extinct; but vestiges are yet left of the vaids and bards, though in the course of a few years they will, in all probability, follow the course which the former have trod. Every day

the number of our divining gipsies and heraldic ballad-singers seems to decrease. From the summit of grandeur and priestly magnificence these ancient relics have gradually been sinking. In the remembrance of our fathers, every village had its wise man, who governed the joyous sports of the spring, who presided at the May-day festival, and who told the wondering maidens and youth events which were to happen in their future life. In our times each day appears to decrease the number of these people; perhaps our children will not know that they ever existed. Already the May-pole festival begins to decline,—the festivities of the first of April are confined to the boarding-school. In many places *salutary* laws have made proclamation against bon-fires, once lighted in honour of Moloch and Baal. Every remain of Druidical religion and learning appears to be fast dying away. *Once*, but it was in times now buried with the past, this religion and this learning enlightened the world with its benign influences, its sun of glory reached its dazzling meridian; *now* it sets encircled with clouds and blackness, shorn of its beauteous beams, and leaving the world in obscurity and night.

290. The mensuration of time by a *night and a day* was common both to Hebrews and Britons, and was plainly of antediluvian origin. "God called the light day, and the darkness called he night; and the *evening* and the *morning* were the *first day*." So the first day, which our earth ever saw, was measured in this manner. The Jews, in after times, were commanded to keep their sabbath from even to even. Leviticus, xxxiii. 32. The Druids did the same, as Cæsar says, "Galli se omnes, ab Dite patre prognatos prædicunt, idque ab Druidibus proditum dicunt. Ob eam causam, spatia omnis temporis

non numero dierum, sed noctium finiunt, dies natales et mensium et annorum initia, sic observant ut noctem dies subsequatur." Mr. Davies has shewn, that from this very circumstance the fable of the Cimmerian darkness may be explained, and the Oriental origin of the Druids proved.

291. The burial of the dead prevailed among both Druids and Hebrews, with one remarkable circumstance differing from the modern manner of burial, yet common to them. They never buried in coffins, except when they embalmed; the bodies were arrayed in funereal clothes. The manner in which the modern Jews perform these rites, bears every mark of primeval simplicity, and resembles extremely that of the ancient Egyptians. After invoking the Deity in behalf of the person deceased, they offer up prayer to him, entreating that he will raise up the dead at some future day. Then, an oration being made in praise of the person about to be buried, they, walking round the grave, repeat a prayer for the spirit of the dead; the corpse is then laid in the tomb "in peace." All present put earth on the coffin, and then, walking backwards, they leave the tomb, throwing blades of grass or flowers on it, and saying, "Thou shalt flourish again, like the grass of the earth."* The Egyptian method was this: "When those who had the care of the dead, proceed to embalm the corpse of any person of respectable rank, they first take out the contents of the belly, and place them in a separate vessel. After the other rites for the dead have been performed, one of the embalmers, laying his hand on the vessel, addressing *the Sun*, utters, in behalf of the deceased, the following prayer, which

* See Notes to *Rameses*.

Euphantus has translated from the original language into the Greek: 'O thou Sun, our lord, and all ye gods, who are the givers of life to men, accept me, and receive me into the mansions of the eternal gods; for I have worshipped piously, while I have lived in this world, those divinities whom my parents taught me to adore; I have ever honoured those parents, who gave origin to my body; and, of other men, I have neither killed any, nor robbed them of their treasure, nor inflicted upon them any grievous evil: but, if I have done anything injurious to my own life, either by eating or drinking anything unlawfully, this offence has not been committed by me, but by what is contained in this chest;'—meaning the intestines in the vessel, which are then thrown into the river. The body is afterwards regarded as pure, this apology having been made for its offences; and the embalmer prepares it according to the appointed rites." (See Pritchard's Analysis.) The same distinction between the body and the spirit was made by the ancient, and still exists among the modern, Jews.

292. These, then, are a small part of the arguments which may be brought to evince the identity of the Israelitish and Druidical belief. After reading these, can any doubt reasonably remain, in the mind of the most cautious, of the unity of these religions? Two nations, at a great distance from each other, and having no communication, adore a Being, to whom they ascribe the same attributes, and make him, as has been shewn, the same God. This was the foundation of their modes of worship: they both adored him in the murky gloom of primeval woods, with the same intentions, and with the same rites. Having the same ideas of his attributes, they

both worship him under the similitude of an oak. In temples exactly alike, uncovered, and without walls, they cultivated his worship. Each raised up, in thankful gratitude to their Maker, a monumental stone, and made fires to his honour on the top of the cairn. Bel and Moloch are alike adored by both. Both are given to serpent worship: and both celebrate the kindness of their Maker for the blessings of spring, with the same festivities, on the same day of the year, and instituted at one epoch. Telesms, penates, and lares are found among both; both believe in transmigration; both offer the same sacrifices, whether human or animal, as burnt-offerings. Their hierarchy or priesthood are alike; they measure their time in the same manner; their feasts coincide, and are celebrated with the same festivities and rites; they both bury their dead. In a word, in whatever point we regard the Jewish religion, in that the Druidical is found to represent it.

293. If the adoration of the Divine Being were to be celebrated with different rites by different people, their religion, to use the word in its common acceptation, would be different; for difference in religion does not so much consist in the different conception of the nature of the Deity, but in the different rites, ceremonies, &c., used in the performance of his adoration. Here both parties adore the same God, and the rites of one are the same as the rites of the other; and therefore the identity of both is proved.

294. Perhaps it might be objected that the Almighty is expressly said by sacred writers to have given to his servant Abraham a method of worship perfectly pure, and to have enlarged that method when his family in-

creased, after their exit from Egypt; therefore he must have invented (if the phrase can be used) all the different feasts and ceremonies which he gave with such magnificence from Mount Sinai, and which, until that time, must have been unknown to man; so that all the calculations concerning Tauric worship, the reasonings about the rise of the Jewish festivities, must be incorrect. This, perhaps, depends on a misconception of the case. When the Almighty gave from the heights of Sinai the Mosaic dispensation, he did not do so with the intent either of contradicting or overturning the patriarchal, except in cases where the former ceremonies had been abused and prostituted to the service of idolatry; therefore, the festivals which had been celebrated in patriarchal times were not discontinued, but were given afresh in commemoration of new circumstances. So the feast of Tabernacles was given in commemoration of the Israelites' sojourning forty years in tents, during their passage through the wilderness; but no one would ever deny that this same feast did not exist ages before the Israelites went down into Egypt. Among the Romans, it was celebrated in honour of Anna Perenna; and, indeed, prevailed almost all over the world as a Bacchic festival. The Jewish feast of Tabernacles, was merely the Tauric feast to Moloch, the Sun, with this alteration, that whereas the Tauric festival was held on the fifteenth day of the eighth month, the feast of tabernacles was hastened by one month, and commenced on the fifteenth of the seventh. The case is exactly the same with the feast of Pentecost, which was the feast of harvest, but was given to the Jews as a sign that they should commemorate the giving of the law. This custom, indeed, was far from

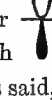
being uncommon in ancient times. So the Almighty gave to Noah the rainbow, as a sign that the earth should be drowned with water no more; not that the rainbow never existed before, which was an absolute impossibility, but that it was then, for the first time, exhibited as a token to man.

295. Such are the numerous and striking internal coincidences between these ancient religions. We will now proceed to examine their external relations, which will add additional testimony to the truth of what has been stated. Indeed, by a review of the foreign connexions of both Jews and Druids, much more explicit and clearer light may be obtained to shew in what manner both religions were derived from one original, whose relics are to be found all over the world.

296. The inhabitants of the nations surrounding Judea, with whom the Israelites more particularly had communication, held several opinions in common with them; and it is our business to inquire into each of these opinions severally, and shew that they likewise existed among the nations surrounding Britain, the grand seat of the Druids; thereby proving what is requisite in a more explicit manner than has hitherto been done.

297. The Egyptians believed in a Deity of whom it was said, Ἐγὼ εἰμὶ πᾶν τὸ γεγονὸς, καὶ ὄν, καὶ ἐσόμενον (I am all that has been, is, or shall be). This Deity was called Isis; but their supreme God was Ptha or Cneph, or Agathos dæmon, to whom they ascribed every attribute of a great and magnificent nature. They, too, like the Druids and Israelites, raised up altars to the Deity, as acknowledgments for benefits received from him, and as solemn attestations of the truth of oaths that they swore

by. This practice will be shewn hereafter to have been prevalent over almost all the world. In proof that the Egyptians were given to swearing by their altars, or by the eternal stability and power of the Deity, which was thereby understood, it may merely be stated that the character in the hieroglyphics, or sacred language, for stability and firm endurance was  or an altar; and, it may be observed, that the  Chinese character  wantang, for the same word, has very much of the same appearance, though this by no means should lead to the opinion that the Chinese character and the Egyptian hieroglyphic are in any wise similar; for, out of all the Egyptian sacred letters, whose meaning has hitherto been discovered, not above half a dozen bear the slightest similitude to the same word in Chinese. The sumptuous temples of the Egyptians shew that they fell very early from the pure theism of the Druids, though many Druidical rites, no doubt, were retained among them. Accordingly, sacred history tells, that very soon after the times of Abraham, who had been an ignicolist, the kings of Egypt knew not the Lord. There cannot be much doubt that the pyramids, of which we have heard so much, and written so much, are remains of the worship of Bel or Moloch, and were originally *cairns*, on whose top, fires were lighted in honour of the Sun. It appears that they stand on the solid rock, and exactly answer to the situation of the British cairns. That the Egyptians did worship the Sun, is plain from the adoration of Ammon,—or Amouein, as Jablonski makes it,—who was represented with lines proceeding from his head, in the shape of rays, the word meaning the beneficent effects of the equatorial Sun. Macrobius says, that the Egyptians worshipped

the Sun as the soul of the world, and represented him under various forms according to his different appearances. The serpent was sacred among them: from a variety of concurrent circumstances, it appears that this reptile represented the eternal existence of the Deity, or Eternity, as an hieroglyphic. At the temple of Isis, at Dendera, there is a representation of a procession of men and women bringing to Isis, and Osiris, who sits behind her, *globes surrounded by bull's horns, mitred snakes*, cynocephali, vases, lotos flowers, little boats, graduated staves, and sphynxes. A circle placed on the back of a serpent denotes life: we have already stated that the grand Druidical temple at Abury was of this form, and sacred to the eternal God; perhaps with the assistance of the knowledge of this hieroglyphic, it may be easy to shew that it was dedicated to Baal-zebub, that is, the Lord of life, the soul of the world: indeed, it was not uncommon for the ancients to build their temples in the shape of some hieroglyphic; so the grand temples in India, and the cathedral of St. Paul's in England, etc., are built in the form of crosses; not that have they the slightest allusion to the cross of Calvary, but that it has been a practice time immemorial to build temples, pagodas, &c., in the form of crosses. The crux ansata  of the Egyptians,* which Isis always holds in her hand, as may be seen in the statues of her at the British Museum, was the hieroglyphic of life. And, it is said, that, when the Christians were about to destroy the Serapeum in Egypt, the priests told them, in order to appease them, that it represented future life in another world. A serpent joined

* The cross + as an Egyptian hieroglyphic, represents the universe, as full of life and motion.

to the cross, alludes to the immortality of the soul; and a serpentine or spiral line represents the mystic number one hundred. Numerous other instances might be mentioned in which the Egyptians held the serpent as a sacred animal; but these perhaps will suffice.

298. Tauric worship, too, was much cultivated among them. Apis, as every one knows, was represented by a bull; and the globes encircled with bulls' horns, sufficiently attest the origin of this worship, which was celebrated all over the world with dancing, exactly as it was in Britain. "The Egyptians dance round their idols, bowing towards the rising Sun. A bull with a man's arm beneath its feet, holding the branch of a tree full of leaves, is the hieroglyphic of *mighty*; and has evident allusion to the mighty influences of Taurus in causing the vegetative powers of nature to operate and to furnish man with sustenance and food. Bulls were sacred to Osiris, the Sun; they even carried their Tauric adoration so far as to embalm deceased bullocks, and placed their mummies in splendid sarcophagi, one of which may be seen in the British Museum. The Egyptian priests were great magicians, as appears from sacred writ; for we there find that they by their incantations, even dared to rival Moses, the Messenger of the Almighty; and the fact of their having teraphim or telesms is apparent from the number of lares or household gods still in existence, which once were worshipped by them. They were firm believers in the doctrine of metempsychosis, as is attested by Herodotus, Diogenes Laertius, and Hecatæus; but, in all probability, it was qualified in the manner before mentioned; for, we have already seen that they believed in future life, resurrection, and an hereafter. Diodorus Siculus reports that

they believed the souls of good men went after death into an unknown and invisible world.

299. As to their sacrifices, they offered both human and animal, just as the Jews and Druids did. They offered up men on the tomb of Osiris, at Celeopolis. It is said that they used to sacrifice, once a year, a beautiful young virgin to the river Nile; and, travellers state, that this practice still continues, but in a less bloody manner, as they offer in the stead of beauty and youth, only an image of clay. In almost every respect the ancient Egyptian priests are similar to the Bonzes of India, China, and Japan, who, like them, offer human sacrifices, believe in rewards and punishments, keep Tauric festivals, adore serpents, and look for a world to come. The scarabæus, or beetle, forms one of the principal figures under which these people adored vegetative nature. Indeed, in some of their zodiacs the scarabæus occupies the place of Cancer; and, from the frequency of its introduction among their hieroglyphics, the sacred esteem in which it was held may be surmised. The sphynx was a representation of the signs of Leo and Virgo joined together, in commemoration of the inundation of the Nile, which occurred when the Sun was in those signs. They had always a sort of astronomical mystic reverence for the three signs of Cancer, Leo, Virgo.

300. There is a curious circumstance which, perhaps, it is worth while noticing, concerning the Sphynx worship—viz., that it must have originated much about the same time as the Tauric worship; for the Nile ceases to overflow its banks towards the latter end of August, or beginning of September. Now, it is evident

that, when the Sun entered Taurus on the first day of May, he entered Leo and Virgo in August and September respectively: hence the origin of the worship of the sphynx, and the period of its institution.

301. That there existed a great similarity between the theology of Egypt, and that of the Druids and Israelites, is attested still more powerfully by two very curious circumstances. It is well known that in Egypt there are magnificent ruins of temples, fragments of pillars, huge blocks of stone, and amazing masses of granite, at a place called *Karnac*. In France, a place called *Carnac*, the same sort of monuments, in the same situation, and the same state, exist. Upon this strange coincidence no comment is required.

302. "Herodotus (see Toland's Druids) says, in the second book of his History, that, near to the entrance of the magnificent temple of Minerva, at Sais, in Egypt, of which he speaks with admiration, he saw an edifice 21 cubits in length, 14 in breadth, and 8 in height, the whole consisting only of one stone; and that it was brought thither by sea, from a place about twenty days sailing from Sais. This is my first instance, and, parallel to it, all those who have been at Hoy, one of the Orkneys, do affirm, without citing, or many of them without knowing this passage in Herodotus, that there lies on a barren heath in this island an oblong stone, in a valley between two hills, called, I suppose antiphrastically, or by way of contraries, the *dwarfy stone*. It is 36 feet long, 18 feet broad, and 9 feet high. No other stones are near it. 'Tis all hollowed within, or as we may say, scooped by human art and industry, having a door on the east side, two feet square, with a stone of the same dimensions, about two

feet from it, which was intended, no doubt, to close the entrance. Within, at the south end of it, cut out in the form of a bed and pillow, capable to hold two persons, as at the north end there is another bed, Dr. Wallace says a couch,—both very neatly done. Above, at an equal distance from both, is a large round hole, which is supposed not only designed for letting in the light and air, but likewise for letting out of smoke from the fire, for which there is a place, in the middle between the two beds. The marks of the workman's tool appear everywhere." Upon this I shall remark, as upon the last, that no comment whatever is required.

303. It is quite plain that Joseph and the Egyptians, see Gen. xl. 8, had the same God; and again, in Gen. xli. as Pharoah himself confesses it, in verse 38 of the same chapter. But, at that time they were fast falling from the true religion; for, when the sons of Jacob went down into Egypt, but a few years afterwards to buy bread, Joseph found it necessary to inform them that he himself feared the true God. But, from the first chap. of Exodus, it appears that they, in a very few years after, neither knew Joseph nor his God. Such are the proofs which may be urged in defence of the opinion that the religion of the Israelites, Egyptians, and Druids, were once alike.*

304. In Canaan there appear to have been no temples

* It may be here remarked, without being very irrelevant to the text, that the Egyptian hieroglyphic *figures*, bear a great resemblance to those of the Greeks: the former are for 1, 2, 3, &c. I II III $\frac{11}{11}$ or $\frac{111}{1}$; 10 is  71; fo  a hundred  .

The latter representing the same numbers, are I II III IIII; 10 is Δ; 100 is H, or  &c., &c.

before the Israelitish invasion. When the patriarch Abraham sojourned there, the religion and language of the country were similar to his own. But, like to their neighbours the Egyptians, in the time of Moses, they were complete idolators, and knew nothing about the true God. From adoring the Divine Being under the solar emblem, they began to adore the Sun himself as a God. It appears from the Pentateuch, that they worshipped Moloch in exactly the same manner as the Druids, leaping through the fires which they lighted in his honour. Bel, was another especial object of their adoration: indeed, they worshipped the Sun under a complete variety of names, Bel, Moloch, Ourchad, Adonis, Tammuz; of the last, Milton says, Paradise Lost, book i. 445 :—

> Tammuz came next behind,
> Whose annual wound in Lebanon allured
> The Syrian damsels to lament his fate,
> In amorous ditties, all a summer's day;
> While smooth Adonis, from his native rock,
> Ran purple to the sea, supposed with blood
> Of Tammuz yearly wounded; the love-tale
> Infected Zion's daughters with like heat.

305. These mournful ditties for Tammuz or Adonis were forbidden by the prophets to the Israelites, which shews that they were but too much inclined to perform them. The festival of Adonis was celebrated at the commencement of autumn at the same time as that of Moloch: in other countries its signification is too apparent to be mistaken. Plutarch says that Adonis, Tammus, Bacchus, Osiris, were all one Deity; and there is no doubt but that they all represented the Sun. The feasts of Tammuz or Adonis occurred twice in a year; once as mentioned above, and again at the commence-

ment of spring; and therefore it originated at the same time as the Tauric worship of the Druids and Israelites, to which it certainly belonged. They welcomed the spring at the festival of Bel, with dancing and joyous shouts; they mourned the departure of the Sun in autumn, after his kindness in clothing the earth with fruits, with weeping, and mournful ditties.

306. Carthage, which was a colony from Canaan, contained a considerable mass of Druidical remains. Baal was the greatest of the Carthaginian gods; his temples and altars were on eminences, upon which large fires were kindled, as on the British cairns. The people danced in wild vehemence round these fires, and human sacrifices were offered. The Carthaginians were accustomed to swear, like the Druids, by the eternal stability of the Deity; so, the father of Hannibal made him swear on the *altar* of Bel, eternal hatred to the Romans. From the very composition of many of the Carthaginian, Tyrian, and British proper names, the adoration in which Baal was held by them may be perceived; thus Abi*bal*, Hanni*bal*, *Bal*timore, &c.. &c.

307. The Americans, when discovered by the Spaniards, had a great many practices among them of a Punic character. Perhaps, if proper research was made into their antiquities, their Punic origin would become much more apparent. The Carthaginians had groves among them, as appears from Virgil's Eneid: so had the Mexicans. It has been reported (Mœurs de Sauvages) that a Huronnite woman, to whom a Christian missionary was describing the attributes of the Almighty God, cried out with amazement, "What is it that I hear? I perceive that the God you are telling me of is our Areskoni;" that is, their

supreme Deity. The Incas of Peru, the Emperors of Mexico, and the Chiefs of Chili, all pretend to be descendants of the Sun, to whom they offer human sacrifice, and whom they regard as a God. All over America the people had telesms or teraphim, called by them Man-i-tou. Both Carthaginians and Americans believed in transmigration.

308. With regard to the Persians, Pliny remarked the affinity of their religion to that of the Druids. He says: "The Britons know so much as to be able to instruct even the Persians;" which sentence alone is sufficient to prove the great similarity of the two, if even it were not borne out by other demonstrative arguments. The Persians in general have been charged as ignicolists, or adorers of fire. They kept a sacred fire constantly burning in honour of Mithras, the Sun, who had neither temple nor image, for the very same reason that he had not in Britain; Herodotus says, because they thought it ridiculous to attempt to enclose the Deity in walls, or represent him under a graven form. In this worship of fire, they were not at all singular; Abraham, the great progenitor of the Jews, according to Eastern accounts, was an ignicolist, and dwelt at אוּר,* Ur, of the Chaldeans, until called into other lands by the Deity. Anciently the Almighty was supposed to appear, most frequently, as a flame of fire; so Moses saw him under that appearance when he blazed in the incombustible bush. The Lord appeared in fire on Mount Sinai. Moses himself taught that the Deity *was* a consuming fire. (Deut. iv. 24.) In accordance with this idea, he insti-

* Ur means *fire* or light; the city probably had its name from the pyropic worship there cultivated.

tuted that the "fire should ever be burning upon the altar, it should never go out" (Lev. vi. 13); which institute was exactly the same as that of the ancient Persians, from whom the Jews had received it, through the hands of the patriarch Abraham, whose father, Terah, as expressly stated by Scripture, was an idolater. In the whole of their history they never appear to have had any objection to the worship of fire. Jacob married two idolatrous wives,—Moses married the daughter of an idolater, &c. That this worship was extremely prevalent among the Persians, there cannot be any doubt; the whole province of Media was called آذربیجان (azarbigan) by them, from the old Persic word آذر (azar), which means fire. Pyrolatry seems at one time to have been prevalent all over the face of the earth. Huet says, that it was celebrated in the same manner as the orgies of Bacchus, at the feast of Mithras, and is to be found among the Jews, Chaldeans, Phrygians, Lycians, Medes, Scythians, Sarmatians, in Pontus, Cappadocia, India, Arabia, Egypt, Ethiopia, Libya; it existed in the worship of Jupiter Ammon, and among the Garamantes, with the vestals, who were appointed to guard it. Every town in Greece had a pyrtanon; Hercules was worshipped in Gaul under this emblem; Vulcan on Etna, and Venus Ericyna; and in Ireland, England, Muscovy, Tartary, China, America, Mexico, Peru, and many other places, it is to be found.

309. It has been already stated, that this worship was instituted in honour of Mithras, the Sun, to whom *human sacrifices* were offered, which cruel custom Commodus, the Roman emperor, abolished. They had a festival on the day when that luminary entered the sign Taurus, which

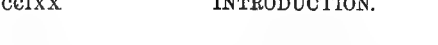
was celebrated by them in much the same manner as that in Britain. Several authors declare that the Mithraitic mysteries were similar to those of Isis in Egypt, and Ceres at Eleusis. This Mithras was likewise adored by them in groves and high places, where he passed under the same denomination as in Britain, Bel, which name they frequently joined to their proper appellations (as Maha*bal*, a monarch of the Mahabadian dynasty) in a very similar manner to the British and Carthaginians. Their ignicolistic, or Phœbean worship, was in honour of the Sun, who was, in their view, the most majestic type of the Almighty. That they did not worship fire itself, is plain from the words of Ferdausi, who says, according to Sir W. Jones, "Think not that they were adorers of fire, for that element was only an exalted object, on the lustre of which they fixed their eyes. They humbled themselves a whole week before God; and if thy understanding be ever so little exerted, thou must acknowledge thy dependence on a Being supremely pure." The Persians appear to have been acquainted primarily with the purest of all religions. "A firm belief that one Supreme God made the world by his power, and continually governed it by his providence; a pious fear, love, and adoration of him; a due reverence for parents and aged persons; a fraternal affection for the whole human species; and a compassionate tenderness even for the brute creation." Such was the religion of the first Persians, the beauties of which as far surpass both the patriarchal and Mosaic, as the blazing splendours of the noonday sun shine dazzling beyond the submissive rays of the silver moon: in fact, it is nothing less than Christianity, extended even to the brute creation.

310. It may not here be amiss to exhibit a slight difference between the Persic, Druidic, and Judaic religions, and to explain how that difference arose. When that pure religion, just referred to, ceased to exist in Persia, and when the god, who was the object of it, began to be worshipped under similitudes, the Mithraitic, Belic, or Sabean religions succeeded, and pyrolatry commenced. It was at this time that Abram was called by the Deity, from out of the land of the Chaldeans, where he had been a Sabæan priest, as the sacred writings inform us, though it does not appear *why* he left his brethren, the Chaldeans. No doubt, some dispute had arised concern ing the method of worship, in which, though differing, perhaps, but in very minute circumstances from the received faith, he was opposed by the priesthood unanimously, and forced to fly away, with no adherents but his own family, among whom alone his method of worship descended. As a mark of divine approval of this circumstance, the Almighty instituted the rite of *circumcision*, which cannot be found either among the Druids or Persians, but which, nevertheless, does not affect the general proposition and inquiry.

311. The coincidence of the Persian and Druidical religion is still more strikingly illustrated by the similarity of the Persepolitan arrow-headed character, and by the Druidical Ogham mysterious writing.

312. On a stone in the British Museum, taken from the ruins of Persepolis, is this inscription :



or, And the following is a specimen of  the Ogham virgular):

313. Iran is the true name for the country, which we ignorantly denominate Persia, the latter being merely a province of the former empire. The oldest languages, supposed by Oriental scholars to have been spoken in Iran, were the Sanscrit and Chaldaic; and from them the language of the Zend, the Palavi, and the Hebrew sprung,—the two latter being derived from the Chaldaic, which will sufficiently account for the fact that Abraham spoke the Hebrew; as to the coincidence of the Druidical Ogham, and the Persepolitan arrow-headed letters, it may have been caused by the emigration of the first inhabitants of Britain from Armenia, or from the shores of the Caspian sea, as is attested by almost all British writers. Perhaps it was in this manner that the religion of the British Druids came to resemble that of the ancient Persians, being but a branch of the original stock, which, as Sir W. Jones states, spread from Iran as from a centre, and peopled the world; the emigrating tribes carrying with them the religion, learning, and sciences of the people from whom they sprung.

314. Arabia contains numerous specimens of Druidic remains; and the Arabic writings of any antiquity abound with them. The Book of Job, which is, on all hands, allowed to have been an Arabic production, has frequent allusions to them. The extraordinary age of this book may be shewn from a consideration of several different circumstances; the length of this patriarch's life was such that he could not have lived at any comparatively

modern times. And, again, from chap. xxxviii. 31: "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?" Where כימה Chimah is used for the Pleiades, and כסיל Chesil for Orion. Now, the Pleiades were denominated by the Romans, Virgiliæ, from their formerly rising when spring commenced; and their sweet influences blessed the year by the beginning of spring:—by the American Indians Te Jeunoniakoua, that is, the Dancers, from the festivities celebrated at their vernal rise;—by the Arabs they are denominated Sureea; so وجعل الثديا فوق العيرق where Sureea is used for the Pleiades, and Aiyak for the Hyades. The Persians ثريا; and, they are called Chimah again in the book of Job, chap. ix. 9, כסיל וכימה, where Chesil is again used for Orion. When the Pleiades rose at the commencement of spring, Orion rose in the depth of winter; and they were, therefore, the most proper types of spring and winter that could possibly be invented: their very name carries as much with it; for כומה means warmth, and כסיל cold. From all this it is quite plain that an allusion is made in the text in question, to the Tauric worship: and, therefore, the Book of Job must have been written when Tauric worship had begun to spread.

315. In accordance with this we find many specimens of Druidic rites in this very ancient book: so in chapter 5, v. 25, &c. השרה כריתז סי עמ־אכני, which is rendered in our version, "And thou shalt be in league with the stones of the field," evidently alluding to the same custom, by which Jacob secured himself from the predatory attacks of Laban, by raising up a stone to the Lord; and the Druids in Britain raised up their *lithoi*. His conceptions of the Almighty are exactly the same as

those of the Israelites. He believes in rewards and punishments in a future world, "where the wicked cease from troubling, and the weary are at rest;" in angelic influence, resurrection; and, indeed, the whole of his doctrines bear so close a resemblance to those of the Israelites, that modern divines have thought proper to class the poem bearing his name among the canonical books of sacred writ.

316. The ancient Arabians admit one supreme God, called Alla Talaa, or the most high God: their religion was pure theism, though they soon fell into the error of adoring the Sun, as Sir W. Jones has stated. Their idol Manah, was a large upright stone, similar perhaps to the first Jupiter of the Romans. Many of the sects of Arabians believed in transmigration; and, in general, their opinions have inclined towards the Pythagorean doctrines. Their festivals were always celebrated with dancing and joyous sport,—for they thought that tears and lamentations were disagreeable to the Deity. Upon the whole, however, their theology appears much purer than that of any of the neighbouring nations.

317. In Babylon the people adored Bel, the Sun; and many of their kings were called after him, as Bel-shazzar. It was, indeed, on the evening of the grand festival to the Sun, that this mistress of the world sunk, like Troy, beneath her own flaming ruins. Her king was slain,—the kingdom was taken from Belshazzar, and given to Cyrus and the Medes. The temple of Belenus, Belus, or Bel, was once the wonder of the world, rivalling the pyramids of Egypt for antiquity and magnificence. In it there was a statue to the Sun, built of ivory and fragrant wood gilded; this statue was forty feet high, and

stood on a pedestal whose elevation was fifty feet. Daniel, the most learned of all the prophets, tells how they burnt people as a punishment; and other authors declare that they offered up human sacrifice to propitiate Moloch. They buried their dead.

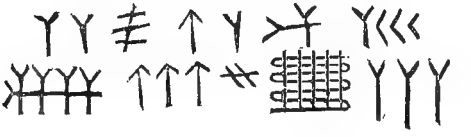
318. The Chaldeans, who were a college of priests connected with the Babylonian empire, have long been celebrated for their amazingly extensive learning. It is said, that they took their origin from Zeratusth, though no one can say who Zeratusth was: perhaps, like Thoth of the Egyptians, Hermes of the Greeks, and Mercury of the Romans, he existed but as a personification of science and learning; and, therefore, might well be supposed to be the founder of this learned sect, whose origin was buried in oblivion. The mysteries instituted by this personage are said to have very much resembled those of Ceres Eleusinia and Isis Egyptiaca. Like them, they were known but to a very few "initiated;" and it was only after passing the most terrific ordeal that any one could be permitted to learn them. Eusebius has stated that they believed in one supreme lord of life, and giver of good: they likewise had another being, corresponding to the Arimanius of the Persians, שָׂטָן Satan of the Jews, and Devil of the Christian church; though, like both Jews and Christians, he formed no part of their belief. Perhaps they carried their ideal opinions much farther than in modern times. We Christians do not admit a belief of him into our creed. The Israelites seem to have considered him as an imaginary personage, and to have attributed all, both good and evil, to the Deity. So Isaiah, the Hebrew prophet, says, "I am the Lord, and there is none else. I form the light, and create the darkness; I

make peace, *and create evil.* I the Lord do all these things." They supposed the human soul to be an emanation of the Deity,—a notion extremely common in the East, and as ancient as it was common: calculated to fill the soul with the most sublime ideas, and raise it to the most exalted heights of adoration of which it is capable. High places, or groves, were looked upon by these Chaldeans as the most suitable abodes for religion. They appear to have been the first, who raised temples to their gods, of iron, wood, brass, and stone. They believed in the future changes of the soul in a manner similar to that described under transmigration. The serpent was sacred among them; and it appears, from Daniel, vi. 7, that the Chaldiac month, like that of the Jews and Druids, consisted of thirty days. The ancient Babylonian letters greatly resembled the Persepolitan arrow-headed characters, and the Oghams of Ireland; shewing that, anciently, there was some connexion in the learning and language of the East and the West, as well as in their religions.

The following line, which is taken from a cylindrical brick, was found among the ruins of Babylon:—



319 The Ninevitish character resembles in a still nearer manner the Oghamic letters.

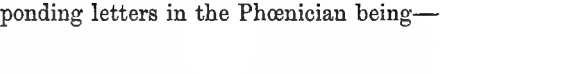


320. The Gymnosophists, of whom the Greeks spoke so much, and fabled still more, held the same opinions as the Brahmins of India, being firm believers both in the immortality of the soul and its transmigration after death. They celebrated the orgies of Bacchus in the most vehement manner; and adored the Sun, to whom they prayed every morning. The Etruscans, who were the first inhabitants of Italy, coincided in most points of belief with the Gymnosophists, and held similar opinions to the Druids. The Umbrians did the same; and this is well accounted for by Toland, who proves that they descended from the Gauls or Druids (page 113). They adored a trinity of divinities, called by them Cabiri, which has been explained by some "Dii potentes," the supreme or chief of them being called Jao, or Javoh. Beneath these Cabiri they placed a host of other lesser deities, personifications and created things, as the sun, the planets, &c. They were ignicolists, being attached to the Pythagoric system of the world, looking for a future transmigration, and believing in the immortality of the soul. Their Sabæan origin is evident, both from their creed and their language, which seems to have been a sister dialect to the Phœnician. The following is an exhibition of an Etruscan alphabet :—



A B G D E I K L M N O P R S T

their corresponding letters in the Phœnician being—



Both these alphabets have a very near relation to the Samaritan, which, perhaps, is one of the most beauiful in the world.

321. The Druidical religion is very prevalent in India, as has long been remarked by learned men ; but there is no relic left of it so striking as that of the Tauric festivals, which still continue in their pristine glory. In a communication from Colonel Pearse to the Asiatic Researches —a work never sufficiently to be praised, and which has thrown more light upon the recondite history of the world than thousands of other productions,—we find the following passage inserted : " I beg leave to point out to the Society that the Sunday before last was the festival of Bhavani, which is annually celebrated by the Gopas, and all other Hindus *who keep horned cattle* for use or profit. On this feast they visit gardens, erect a pole in the fields, and adorn it with pendants and garlands. The Sunday before last was our first of May, on which the same rites are performed by the same class of people in England, where it is well known to be a relic of ancient superstition in that country. *It would seem, therefore, that the religions of the East and the old religion of Britain had a strong affinity.* Bhavani has another festival, but that is not kept by any one set of Hindus in particular, and this is appropriated to one class of people. This is constantly held on the ninth of Baisach, which does not always fall on our first of May, as it did this year. Those members of the Society who are acquainted with the

rules which regulate the festivals, may be able to give better information concerning this point. I only mean to point out the resemblance of the rites performed here and in England; hut I must leave abler hands to investigate the matter further, if it should be thought deserving of the trouble. I find that the festival which I have mentioned is one of the most ancient among the Hindus.

322. "During the Huli, when mirth and festivity reign among every class, one subject of diversion is to send the people on errands and expeditions that are to end in disappointment, and raise a laugh at the expense of the person sent. The Huli are always in March, and the last day is always the greatest holyday. All the Hindus, who are on that day at Jaggannuth, are entitled to certain distinctions which they hold to be of such importance, that I found it expedient to stay there till the end of the festival; and am of opinion, and so are the rest of the officers, that I saved above five hundred men by the delay. The origin of the Huli seems lost in antiquity, and I have not been able to pick up the smallest account of it.

323. "If the rites of May-day shew any affinity betweon the religion of England in times past and that of the Hindus in these times, may not the custom of making April-fools on the first of that month indicate some traces of the Huli? I have not yet heard any account of the origin of the English custom, but it is unquestionably very ancient, and is still kept up, even in great towns, though less in them than in the country. With us it is chiefly confined to the lower classes of the people, but in India high and low join in it; and the late Sujaul Daulah, I am told, was very fond of making Huli-fools,

though he was a Musselman of the highest rank. They carry it here so far as to send letters making appointments in the names of persons, who it is known must be absent from their houses at the time fixed on; and the laugh is always in proportion to the trouble given."

324. The following extract from the same volume of the same work is so very curious, and at the same time bears so much upon the hinge of this essay, that it is impossible not to quote it at length. It is written by Mr. Reuben Burrow, under the title, "A proof that the Hindus had the Binomial Theorem."

325. "From the aforesaid country (Tartary) the Hindoo probably spread over the whole earth; there are signs of it in every northern country, in almost every system of worship. In England it is obvious; *Stonehenge is evidently one of the temples of Boodh*; and the arithmetic, the astronomy, the astrology, the holyday games, names of the stars, and figures of the constellations, ancient monuments, laws, and even the languages of the different nations, have the strongest marks of the same original. The worship of the Sun and fire, human and animal sacrifices, &c., have apparently once been universal; the religious ceremonies of the papists seem in many parts to be a mere servile copy of those of the Goseigns and Fakeers; the Christian ascetics were very little different from their filthy original, the Byraygys, &c. Even the hell of the northern nations is not at all like the hell of the Scriptures, except in some few particulars; but, it is so striking a likeness of the hell of the Hindus, that I should not be surprised if the story of the soldier that saw it in Saint Patrick's purgatory, described in Matthew Paris's history, should hereafter turn out

to be a mere translation from the Sanscrit, with the names changed. The different tenets of popery and deism have a great similarity to the two doctrines of Brahma and Boodh; and, as the Bramins were the authors of the Ptolemaic system, so the Boodhists appear to have been the inventors of the ancient Philolaic, or Copernican, as well as the doctrine of attraction; and probably too the established religion of the Greeks and the Eleusinian mysteries, may only be varieties of the two different sects. *That the Druids of Britain were Bramins, is beyond the least shadow of a doubt*; but, that they were all murdered, and their sciences lost, is out of the bounds of probability: it is much more likely that they turned schoolmasters, freemasons, and fortune-tellers; and, in this way, part of their sciences might easily descend to posterity, as we find they have done. An old paper, said to have been found by Locke, bears a considerable degree of internal evidence, both of its own antiquity and of this idea; and on this hypothesis it will be easy to account for many difficult matters, that perhaps cannot so clearly be done on any other, and particularly of the great similarity between the Hindu sciences and ours; a comparison between our oldest scientific writers and those of the Hindus, will set the matter beyond dispute; and fortunately the works of Bede carry us twelve hundred years back, which is near enough to the times of the Druids to give hopes of finding there some of their remains. I should have made the comparison myself, but Bede is not an author to be met with in this country; however, I compared an astrolabe, in the Nagry character (brought by Dr. Mackinnon from Jynagur), with Chaucer's description, and found them to agree most

minutely; even the centre-pin, which Chaucer calls the Horses, has a horse's head upon it in the instrument: therefore, if Chaucer's description should happen to be a translation from Bede, it will be a strong argument in favour of the hypothesis; for we, then, could have nothing from the Arabians."

326. If anything more were necessary to exhibit the identity of the priesthood of India and that of Britain, it might be amply supplied by a very slight consideration of the different rites and customs prevailing among each. They believed that it was a Being perfectly pure and good, who created the universe, who kindly watched over and governed it by his providence, whose beneficent hand scattered blessings on all his creatures. Yes, it was the *Great One* who directed the ponderous planets in their courses, who gave their enchanting fragrance to the sandal tree and to the rose, who enamelled the earth with verdure, and made it a fit habitation for the peerless majesty of first of all created beings, *man*. As God was a spirit, he was inconceivable; as he was invisible, he could not have form; and, from what was beheld of his works, the conclusion was inevitable, that he was omniscient, omnipotent, omnipresent, and eternal. The universe being his habitation, and himself so pure, so good, yet so tremendously grand (to use the words of an Hindoo), "the sun need not shine to illuminate that place, nor the moon, nor the stars; there lightnings need not flash, nor even the fire to burn; for *God* irradiates all this bright substance, and, by his effulgence the whole universe beams with glory."

327. The absorption doctrine, as it has vulgarly been called in Europe, was as common in India as in the rest

of the East. A series of transmigrations were *commonly* reckoned necessary before the body was absorbed in the Deity. Sheep and bulls were sacrificed. The Cabiri, or Dii potentes, were adored in *Britain*, *India*, and Greece especially, where their mysteries were celebrated under the well-known title of "Eleusinian Mysteries." Κονξ ομ παξ was the concluding phrase of the sacred ceremonies of both east and west, being pure Sanscrit. Warburton has very justly guessed that these Mysteries were instituted for no other purpose than to teach the initiated the true religion, and expose to them the falsity of the idolatrous system promulgated among the people. Cicero seems very much to favour this opinion. When speaking of them he says, "neque solùm cum lætitiâ vivendi rationem accepimus, sed etiam cum spe meliori moriendi." It is not in the more modern times of Greece, when under the jurisdiction of the Roman governors, that we are to expect to find traces of Druidic or Israelitish worship, but in the times of her Homers and Hesiods; then we discover that the same religion and the same rites were in use among the Greeks as among Egyptians, Persians, Arabians, Babylonians, Chaldeans, Gauls, Etruscans, Hindus, Israelites, and Druids.

328. The conceptions of the Deity among the educated in Greece have already been detailed, and their coincidence with those of the Britons already shewn: it only now remains to exhibit a few of the more particular rites and opinions entertained and promulgated among them; and, first, the sanctity in which they held the oak-tree. According to their poets, the oak was sacred to Jove; beneath its ample branches the mystic prophecies of the

Deity were half heard, as the passing breezes shook the waving leaves.

"O thou supreme, high throned all height above!
O great *Pelasgic** Dodonean Jove!
Who, midst surrounding frosts and vapours chill,
Presid'st on bleak Dodonas' vocal hill;
Whose *groves* the Selli, race austere, surround;
Their feet unwashed, their slumbers on the ground,
Who hear from rustling *oaks* thy dark decrees,
And catch the fates low whispered from the breeze,—
Hear as of old——"

329. Dodona was not the only place in Greece where oaks and groves were held sacred; numerous instances occur in almost every writer, and the generality of the circumstance is quite evident. The raising up of stones for the same purposes as in Britain and Judea appears to have been prevalent in Greece. So, one was raised over the grave of Achilles and Patroclus, which Alexander the Great anointed with oil. Sarpedon, too, the King of the Lycians, had a stone raised upright over his tomb.

Ὑπνῳ καὶ θανάτῳ διδυμάοσιν οἳ ῥά μιν ωκα
Θήσουσιν Λυκίης εὐρείης πίονι δήμῳ,
Ενθα ἑ ταρχύσουσι κασίγνητοί τε ἔται τὲ
ΤΥΜΒΩ τὲ ΣΤΗΛΗ τὲ, τὸ γὰρ γέρας ἐστι θάνοντων.

"His sacred corse bequeath
To the soft arms of silent sleep and death:
They to his friends the mournful charge shall bear;
His friends a *tomb* and *pyramid* shall rear:
What honours mortals after death receive,
Those unavailing honours let us give."—*Il.* xvi. 672.

330. The doctrine of metempsychosis was so prevalent among the Pythagoric, and other sects in Greece, that

* The Pelasgi are generally supposed to have been the parent branch of the Etruscans, which plainly accounts for their adoration of the oak.

several learned men in Europe have supposed Pythagoras to have been its inventor, but that has been shewn to be incorrect. Indeed, the philosophy and religion of Pythagoras so much resembled that of the Druids, that, by most of their contemporary writers, the Druids are expressly declared to have been Pythagoreans. They could not derive their religion and literature from Pythagoras and the Greeks, for they had attained to a zenith of glory while the Greeks were yet in a barbarous state. Probably they were a branch of the priesthood of the ancient Pelasgi, who were the first inhabitants of Greece, and who were the Fathers of the Etruscans. Cæsar says of the Druids, that though forbidden to write any of their mysteries, yet, when they have occasion to write, they use the Greek letters, which letters must have been nearly similar to the Etruscan, already given, and proves incontestably the near affinity of the Druids and Greeks.

331. Greek literature has been so long and so ardently studied of late years, that there is but little need of tracing the Druidical rites and creeds. A few extracts from any writer on Greek antiquities will convince the most scrupulous. "The Greeks, like most other nations, worshipped their Gods on the *summits of high mountains*:

Ἕκτορος ὃς μοι πολλὰ βοῶν ἐπὶ μηρί' ἔκηεν.—Il. xxii. 170.

> 'Hector, whose zeal whole hecatombs has slain,
> Whose grateful fumes the gods received with joy,
> From *Ida's summits*, and the *towers of Troy*.'

332. "Homer, in his hymn to Apollo, says the tops of the highest mountains were sacred to Apollo, or the Sun. The building of round temples is traced to the same source, exactly as the Israelitish, from a superstitious

reverence paid by the ancients to the memory of deceased friends, relations, &c., and which were first erected only as magnificent monuments in honour of the dead. Nor is it to be wondered that monuments should, in time, be converted into temples, since it was usual at every common sepulchre to offer prayers, &c. It was a common opinion of the Greeks, that the gods alighted in woods or mountains, or by fountains; therefore they built temples in such places: wherever they stood, they faced the *rising Sun*, they who worshipped standing with their faces towards the East, this being an ancient custom among the heathen."

333. "As among the most ancient Egyptians, ἀξόανοι νηοὶ ἦσαν, the temples were without statues: so the Greeks worshipped their gods without any visible representation, till the time of Cecrops, the founder of Athens. At first the idol was a rude stock, and was, therefore, called σανίς. Such was that of Juno Samia, afterwards converted into a statue. In Achaia were thirty square stones, on which were engraven the names of the gods, without any representation. In Delos there was a very ancient statue of Venus, which had a square stone instead of feet. No idols were more common than those of oblong stones erected, and thence termed κίονες, pillars. These stones, and others of different figures, were generally of a black colour, which seems to have been thought the most solemn and appropriate for religious purposes. Even in the most refined ages, these unformed statues were held in mystic reverence for their antiquity. The statues of Jupiter, when luxuriance had taught the Greeks the art of carving, were generally made of oak. Before temples were erected, altars were built in groves; the celestial

gods were worshipped on the summits of high mountains. The same reason appears to have governed both Druids and Greeks in their grove worship :—

> Lucus Aventino suberat niger *ilicis* umbrâ
> Quo possis viso dicere Numen adest.
>
> A darksome grove of *oak* appeared near,
> Whose gloom impressive told, a God dwells here.

334. The Greeks used to offer human sacrifice to *Bacchus*, the Sun, and to the other gods, as propitiatory. Their priests frequently held the sovereign authority, as Anius, the priest of the Sun, mentioned in Virgil's Eneid; and Samuel at Gilgal. Indeed the coincidences are so amazingly striking, that any one who reads a treatise on the religion and belief of the ancient Greeks, must confess their extreme similarity with those of the Druids. —(See Robinson's Greek Ant.)

335. The derivation and origin of all the ancient Roman rites and ceremonies may be found either among the Etruscans, Sabines, or Greeks. This accounts for the customs of the Sabines agreeing in so many points with those of the Druids. Eusebius says the Jupiter of the Romans was the same as Beel or Baal of the Babylonians; he was adored *on the top* of the Capitoline rock, where the first temple ever built in Rome was erected; and his image was a square block of stone, by which the Romans swore their most tremendous oaths, "Per Jovem lapidem." The oak was sacred to his divinity. The mistletoe was reckoned sacred among them, as Virgil reports in his sixth Eneid; and *lithoi* were held in adoration under various names, as Dii Termini, &c. The circular temples appear to have been frequent in Rome; to this very day the magnificent Pantheon rears its towering summit un-

covered and circular. Tauric worship was cultivated among the Romans, as in the celebration of the festivities of Anna Perenna or Anna Púrná Dévi. By the laws of the twelve tables, grove worship was expressly enjoined; and in numerous instances the Romans pretended to receive prophecies from the gods, goddesses, and nymphs who inhabited them; so, Numa received the doctrines he delivered to the people from the nymph Egeria, in a grove of oak-trees. Human sacrifice was offered by the ancient Romans to propitiate the vengeance of the gods. The worship of Mithras was imported from Persia, and was joined to that of Apollo, both being personifications of the Sun, as appears from an altar, on which is inscribed "Mithras Deo Soli invicto Mithra."

336. From all this evidence it appears that the Druidical faith prevailed, not only in Britain, but, likewise, all over the East, and, more especially, its relics are to be found in Judea. The most natural account that can be given of its great extension and universality is only on a supposition that it is a branch of the ancient Zabian religion, which will explain every attendant circumstance most minutely. A series of ages have overcast with dimness and obscurity the rise and origin of this ancient belief, so that but few monuments remain by which we can judge what it once was, and compare it with itself in distant lands. But, from all the evidence adduced, and all the examples exhibited, its identity with the religion of the forefathers of the Jews, before the Levitical dispensation, can never be doubted. Internal and external proofs press on every side, and he must be a sceptic indeed who could doubt their force. Perhaps, at some future period, a larger treatise may shew something of

the origin, rise, progress, and ruin of the Zabian faith; but, for the present, all these things seem to be involved in an impenetrable mist. The Druidical religion rose like the Sun, the grand object of its culture, and reached the topmost height of heaven, where it blazed beautifully, illuminating the earth with its rays: it has set, and left the world in gloomy darkness respecting itself; and it is only by reflection from other satellital bodies that we have the slightest knowledge of what it was. But perhaps in some future day, when men are more enlightened than the present race, when science and learning have reached nearer to perfection, it will again be seen to rise *in prospect*; and then it will appear that the ancient Druidical and patriarchal religions were alike.

337. In the annexed print of Zeus Olympius, or the Heavenly Life (*I am the Resurrection and the Life*, John xi. 25), we see him scattering thunders and lightnings, as described in the Old and New Testament. *He directeth his lightning to the ends of the earth*, Job xxxvi. 8. *Bow thy heavens*, IEUE,* *and come down: touch the mountains and they shall smoke. Cast forth lightning and scatter them: shoot out thine arrows and destroy them*, Ps. cxliv. 5, 6, words not applied to the Supreme God, but to the Cabiric Messenger of the Hebrews, *the Messenger of the* LORD OF HOSTS. Mal. ii. 7. *And* IEUE *shall be seen over them, and his arrows shall go forth as the lightning.* Zech. ix. 14. *I am come to send fire on the earth*, Luke xii. 49. For further information on this, consult the Introduction to the Book of God, pp. 67, 171, 179, 183, 371, 418, 536.

* Ieue is Zeus, or Jove, or Jehovah.



The Book of God.

FO.

CHAPTER I.

In the name of God, the Lord of Life,
Whom no thought can fathom—
Who rules the Universe,
On whose bounty all existences depend;
The Protector of the Sun-Spheres;
The King of the Universe,
Who impels the stars and planets
And the lovely wanderer of night,
Supreme in beauty and grandeur;
The Infinite, All-powerful One,
On whom can no eye look,
How shall we approach Him:
We cannot—we cannot:
His glory dazzles, His majesty astounds;
Man cannot portray his Maker.
He can only view Him in His works,

He can only know Him in His laws,
In the contemplation of His love so boundless.
O Man! hearken and bow down
Reverently to the Word of God.

The bright grows out of the dark;
The orderly is produced by the unseen;
Visible form originates in invisible essence;
They generate mutually by means of form.

Man may attain to knowledge,
But he cannot reach the summits of knowledge;
However wise and learned he may be,
There will be always something that he knows not.

The wise watches with respect
Over that which he does not see,
And thinks with fear and reverence
On the thing which he hath not learned.

The blade of wheat contains the ear;
The mulberry tree produces fruit;
The germ produces mortals:
This transformation is a great marvel.

In this way may the Law of Heaven and Earth
Be expressed to all in one sentence:
Its agency in the production of things is One,
But its manner of production is unknown.

OM!

When a base man reviled the Holy Book,
The venerable priest made answer:
Slave of passion! servant of the Earth,
Who hath set thee up to judge?

Who hath made thee pure from vice
That thou shouldst censure the Word of Heaven?
Who hath filled thy soul with light
To enable thee to see and confess Truth?

There are men who do not study, or who make no progress in study; yet let them not despair.

There are men who question not, or who question unwisely; yet let them not despair.

There are men who see not, or who see obscurely; yet let them not despair.

There are men who practice not, or who practice heedlessly; yet let them not despair.

What another may do by one effort, some do by a hundred; what another might do in ten times, those do in a thousand.

Thou shalt not recklessly destroy life;
Thou shalt not lie; thou shalt not steal;
Thou shalt not commit adultery;
Thou shalt not use an intoxicating thing.
These are the Five Precepts
Of Him whose heart is benevolence and purity,
Whose house is the Asylum of Virtue,
Who wears the Diadem of Splendour.
O men! I have not invented these precepts;
I have learned them from the Supreme Wisdom.
As one who sees in darkness,
By means of a beautiful lamp.

AO, the Intelligent, the All-powerful,
Generated the Universe through Wisdom:
He is Incorporeal;
Yet did He form the All out of nothingness.

As a spring fills up a void space,
As light goes into the place of darkness.
This mighty Being is omnipresent,
He hath neither beginning nor end;
He hath no morning nor night,
But is eternally the Same, and One.
He extends through the Heavens;
He permeates the myriad Earths;
He is diffused throughout all Space,
Yet is He impalpable as the essence of Light.
He comprehends the two Principles,
The small and the great:
Light and Darkness are in Him,
The weak and the all-powerful;
From Him the stars derive their brightness,
The mountains owe to Him their height,
The abyss findeth its depths in Him,
He is the source of motion and vitality;
He maketh the bird to fly and the beast to walk,
The ocean to move and the stars to revolve.
He is His own foundation;
His own root and essence;
He is the Grand Principle;
The Lord, the Mover, the Creator.
The action of the Universe is regulated by Him,
The Celestial and the sub-celestial Spheres:
He was One before the creation;
Now is He three essences in One.
His name is the Great Unity,
The Wise, the Divine, the All-containing;
He illuminates all things:
He sees all things:

He can do all things :
He thinks and knows all things.
He existed before Chaos,
Before the birth of the Heavens and the Earths.
Immense, Silent, Immoveable,
Yet always active, without any change.
He is the Father,
He is the Mother of all.
His awful Name—verily I know it not,
But I designate Him by the word Wisdom.
I call Him Great ;
I call Him the All-powerful,
The Inmost Essence of all things,
Who hath neither beginning nor ending.
The Universe tends to dissolution,
But in Him there is no change:
He is the Immutable :
The One prior to all births.
He hath no name ;
He is the Eternally-Existing-Spirit.
There is no place where He is,
Yet there is no place where He is not.
He is Truth, because in Him is nothing false :
He is the First, because He is second to none.
He only is veritably The One,
The earth-sustainer, the heaven-sustainer.
He is Light in respect to His substance ;
He is Reason in respect to His creation ;
He is Nature in respect to His renovation ;
He is Spirit in respect to His vitality.
He hath no limit and He hath no end ;
He is the Sole and Self-existent.

He is the substance of the celestial;
We cannot hear Him; we cannot see Him;
We cannot describe Him in words;
We cannot represent Him by images.
Whatsoever we hear, or see, or describe, or image,
That verily is not God.
There is no way by which to reach Him;
He hath no substance which can be represented;
He hath no form which can be taken hold of;
Thought cannot attain Him;
Words cannot penetrate to Him.
The production of the All diminishes Him not;
The re-absorption of the All increases Him not.
Everything is double:
Everything hath its image in Heaven or Earth;
But the Eternal Lord of Light and Wisdom
Alone, hath not an equal or an image.
A potter makes a thousand vessels,
But what vessel could make the potter?
Even so Wisdom created all,
But all cannot create Wisdom.

A light cloud passes under the Moon,
And the Star who follows her in splendour;
I sit beneath the tree of rustling leaves,
In the sea of the dark mountains.
But the thin, wandering mist of dews
Hides not either Moon or Star:
So the visible hides not God:
He shines beautifully even in darkness.
He is One: He comprehendeth all things,
But is himself comprehended by none:

The Head of Days, the First Father ;
The Spirit of whose Spirit is the Fabricator of the Fiery.
I will address my prayers to Him,
Whose lotos is the shining Moon :
A Messenger of Flame cometh over the hills :
I kneel upon the green sod.
Lord of Heaven and Earth !
I see Thee in my soul like the Sun :
Thy light is round me like a veil of incense ;
I am all Thine, be Thou all mine.

As an eagle soaring from his rock,
So did my winged soul ascend on high ;
It pierced the dark and flickering obscure :
Through cloud, through sleet, through lightnings,
As the mountain of Meru, with golden head,
Radiant with surpassing brightness,
Crowned with nine precious stones—
Even so shone on me the Vision.
A land as beautiful as the Heaven ;
Temples brighter than the diamond gem,
And the Calpa Vrixa Tree ;——
Whoso gazes upon it gains every wish.

Fair to see are the Host of Heaven,
With fiery belts of gold and flame ;
They move like spirits in emerald circles ;
Yet will not my soul offer up a vow before them.
Their pale or ruby light is not their own,
It is but the reflex of the Throne of God.
And they are but His lowly servants,
Who have no force or power in themselves.
The clouds of night cover them :

The sun obscures their brightness;
And the thunder-storm veils their heads of fire;
Therefore will my soul not bow before them.

OM!

I make salutation to Adi-Buddha, the One, the Alone in the Universe. He is known only by those who have attained the wisdom of Truth.

As in a mirror, mortals see their forms reflected, so Adi-Buddha is known and seen throughout the Universe of Worlds, and their varied existences.

Adi-Buddha delights in the happiness of every sentient being. He tenderly loves those that serve Him. His majesty fills all with reverence and awe.

He is the Lord of the Ten Heavenly Worlds; the Sender of the Ten; the Master of the Universe, present at all times throughout its mighty spheres; omnipresent also in the Ten.

OM!

Bright and clear within my soul,
I heard a silver voice;
As the bamboo rustles sweetly
In the waving wind of moonlight.
It was the Voice of Prajna Paramita,
The Voice of the Holy Spirit of Heaven;
Like the soft whispers of the bamboo
In the silent moonlight hour.
Who is there among the children of men
That can hear the voice of the Holy One without emotion?
Who is there that can fathom His thoughts?
Who can contemplate His workmanship in Heaven?
Who can comprehend the mighty things of the Most High?

He may behold their life, but not their spirit;
He cannot rise to that august theme.
He may discourse in wisdom thereon,
He may see the boundaries of all things;
He may meditate upon them all his days,
Yet he cannot comprehend their hidden depths;
He cannot enter into their secret history.
Who, of all the men that be,
Can understand the length and breadth of the Earth?
Or the vast dimensions of the Heavens?
What is its height? and how is it sustained?
Who can tell the number of the stars?
And where the luminaries do hide themselves?
Is there any man who can know these things?
Nay, there is not one living!

And a Mighty Voice made answer:
What dweller on the earth is he
Who hath followed after God always?
Who hath not wandered from His commandments,
But kept His ordinances like gold?
Who hath shown patience in calamity?
Mercy in greatness, fortitude in adversity?
Wise counsel among multitudes?
And in his riches calm temperance?
In his fame resolution to preserve it?
In his sorrows no blasphemy?
He indeed is a man of men;
His soul is great with self-attained beauty.
Unto such may the knowledge which thou seekest
Perchance be given under holy auspice:
Unto such the intellect that passes

Beyond the region of the Sun.
He may rest upon the Chintya Mani,
In whose touch the soul is purified;
That shining Stone amid a crown of jewels,
Whose fragrance the Heavens inhale.
O Son! read well the Book of God:
Devote thyself to sacred knowledge;
Be eminent for bodily purity,
And command over the organs of sense.
Perform well thy daily duties;
To thy home, thy neighbours, and thy country;
And contemplate the Divine Nature,
Whose light thy spirit shall thus reflect.
He is everywhere: He is always:
There is no moment when thou canst not feel Him:
The One, the King, the Holy,
Who was, and is, and is to come.

In the beginning, when all was formless, and the five elements were not; then Adi-Budda, the stainless, revealed himself in a flood of light.

He who is the Great Father and the Great Mother became manifest; the self-existent, the Most Ancient God, the mighty AO.

He is the Cause of all existence: He formed the Universe and preserves it; Infinite without passion: all things are types of Him, and yet He has no type; the form of all things, yet Himself a Formless Glory.

He is without parts: Eternal, and yet not Eternal. Salute Him, the perfect, the pure, the Essence of Wisdom and absolute Truth; Knower of the Past, whose word is ever the same—Adi-Buddha.

He being Infinite, can produce only the unbounded;

He being Eternal, can produce only the everlasting: all, therefore, that thou beholdest is everlasting—the flower, the worm, the man, the spirit. Their visible manifestation may pass: they may die, and change, and vanish from the view, but the life that is within them, being of God, can never be destroyed, can never perish.

For inasmuch as God cannot perish, and God cannot be destroyed, so neither can these, His visible representatives, be destroyed by all the powers that be. They pass into a myriad shapes; they assume and re-assume new appearances; they shift from sphere to sphere, but each is an immortal thing.

The flower diffuses its seed for ever: the worm is a spirit also that transmits life; even so doth man give form to man.

God can make the smallest atom beautiful everlastingly, with new splendours; unlimited in manifold variety; infinite in its capacity for change.

Nothing that is unhappy can proceed from God: He is the Giver of Life and Beauty and Love: like the Sun, He rejoices in diffusing joy; the firmament of His Heaven smiles in light.

Yet is Man in all his days unhappy; he looks back with sorrow to the hour of his birth; he is restless and wretched; the son of many griefs. Wherefore, it is clear that he comes not straight from God. His human state is not his natural condition: but having first existed in a state of Paradise, he is now a fallen, miserable creature, who can be happy only when he is restored to his first place.

What toil, therefore, can be too great, or what exertion too onerous to endure, that will uplift him from his earthly prostration into the glorious beauty of his primal

home? His life on earth is like the snow which soon melteth; his body is but a frail reed, but his spirit is an everlasting energy, bright and quick as lightning; strong as flame.

Shall he not use his great powers which God hath given to the end that he may grow pure? Shall he not put forth his will of vast majesty, that he may guard, restrain, and guide his spirit?

O Son! thou art responsible for all thine acts; yet there is not one of evil tendency which thou canst not control by will. Habit is a mighty thing; its sway is great: habituate thyself to virtue, and thou art safe.

God will not hear thee when thou sayest, Lord, I am not able; for God knows that thou art able to restrain thyself. But God will turn to thee when thou sayest, Lord, I will endeavour; for God knows that he who strives succeeds.

Virtue is a constant, changeless habit of doing good and avoiding evil, which man, a voluntary agent, giveth to himself. Yea, even man can attain unto angelic virtue if he stedfastly witholds himself from mere material pictures.

Pleasure, so called, seduces away a man from God; he seeks good yet knoweth not how to find it. But all pleasures are of two kinds; the pleasures of the body and the pleasures of the spirit. The first, unreal and contemptible they are; they pass and leave no remnant of delight; the latter, active and true, are alone worthy of a perfect man; on these he looks with joy even to his latest day.

Learn thou, then, the true philosophy of life, forsaking for ever all other forms of religion, abandoning the dreams of the idol-worshippers and star-watchers; for this creed alone leadeth to God.

CHAPTER II.

From the heights of Or did God look down,
The starry heavens in silence gleamed;
The Golden Spirits bare His thunderbolt,
The thunderbolt of a thousand edges.
Strength was deposited within their arms;
In their right hands was majesty:
Music raised its soft voice,
And on its wings I was upraised.
O God! thou Intellectual Fire,
Whose light is everlastingly reproduced,
Born again and again for evermore;
Bright with unchanging flame.
Who makest the Earths productive;
Who clothest its sides with fruit:
Holiest of Kings: best of Fathers,
Hear the prayer of thy servant.
Grief and weariness are upon me:
The moments of my life are as the winds;
Light of foot as the roe are they:
There is but a step between me and death.
My spirit is my own witness:
My spirit testifies against myself:
Holiest of Fathers assist me:
Uplift me from despair of soul.

O Son! subjugate thy senses,
Annihilate thy passions:
This is better than a hecatomb of blood
Or than ten thousand offerings to God.

Thou who art the Prince of the Kings of Earth,
Write these words of mine upon thy soul;
Serve God in all things,
Not only in the spirit, but in the body.
God, whose power is infinite,
Can produce all that it is possible to produce;
All things that do not involve a contradiction:
All things that are consonant to justice.
God is He who creates and is not created;
The Spirit is that which is created and produces;
Spirits are they who are created and produce not:
Matter is that which was made and nurtures.
God is supremely Perfect;
He is the Source of all existence and perfection;
Always willing happiness;
Always determined by justice.
As the Moon shines in greater lustre
When the thunder-clouds depart;
So the moonlike spirit is resplendent
Triumphing over the darkness of sin.
Death is but a temporary sleep:
An interruption, not an end of existence;
In a future he shall live again,
According to the nature of his nature.

Honoured be the memory of that holy Sage, who rightly taught strangers whom to worship. For they stood before him, and he asked them: Whom, O wayfarer, dost thou worship? The first said, A God whom I see not; the second said, A God whom I can see: the third said, A God of perfect qualities, but whom the mortal sense cannot comprehend. The Sage answered

unto the first: Thou worshippest a non-existence; to the second, Thou worshippest an idol; to the third, Thou worshippest the true God.

God, by reason of His Majesty,
Is not known by the voice,
But by a heavenly instinct of the spirit-essence
Whereby He is beheld in true brightness.
Those spirits who have attained this power
And are confined in the fleshy cave,
Perpetually pine and pant for freedom,
So that they may be one with the Divine.
But when they pass from the life of body,
Their future lot is regulated by Law;
According to the natures they possessed,
Are the spheres and forms which they join.

Then was I divinely lifted in the spirit, into the glorious Presence of Light; the Holy One was enthroned in the flower of fire; the lightnings veiled Him in their darkness.

And from the feet of His Throne, which was like a diamond stream, four rivers of dazzling flame came forth; they flowed into the channels of the clouds; they rolled through the Universe.

And I saw a Mountain of emerald, upon whose crest the sun did seem to couch; so brilliant was its revolving glory; so luminous was its deep heart.

The place was filled with Spirits of Heaven; a wonder of wonders was that starry Palace; the sky seemed one vast rainbow; but the looks of the Spirits were indeed lovely. Of fire and sunshine were they formed; they

floated through the paradise-atmosphere ; they sang the glories of the Holy One with tongues of living flame.

And he said : Behold the Glory of the First Cause ; and I looked ; I beheld that exquisite Light, high above all darkness, reflected in my own being ; I attained, as it were, to that God of gods, the noblest of all lights ; the Spirit-Sun, the Sovereign of the Sun-spheres ; the noblest of all lights.

And in those splendid Halls of Light, with fire intermingled, and meteors and starbeams, I saw ten thousand thrones and seats of majesty, built upon gold and silver and precious stones ; every throne was made of diamonds and emeralds; white diamond glittering like the rainbow, and red gold rich with gems of every colour. Without were mountains of emerald, whose length was a thousand years' journey ; mountains of sapphire whose breadth was a thousand years' journey ; mountains of ruby of equal magnitude. And he said :—

There is One, the First, who hath no beginning, who hath no end : He hath made all things. He governs all. He is infinitely good ; infinitely just. He illuminates ; He sustains ; He governs the Universe.

And write thou over the gate of thy spirit these words, O spirit ! place thou thine affections on the Creator. Put not thy trust in the kingdoms of the earth, for they who so trusted have all been destroyed.

In the name of Adi Buddha, the Supreme, the Triumphator, the Concealed Lord, the King of Mysteries, whose inner essence is as diamond : in his name I devote myself to that abstract devotion by which the supernatural is acquired.

O thou Spirit of God, most heavenly,
Keeping always the Sun in thy course,
Whose garment is the rainbow of a thousand colours,
May my soul grow lucid in thy love.
Give unto me, O divine Spirit,
Thy silver words, that I may feed on them;
Even as the bees pasture on fragrant honey;
Yet not easy is the attainment of the Beautiful.
O thou, from whom the orb of the Sun
Draws its purest, loveliest light,
May I see Thee in the Visions of God,—
The most holy and divine of Visions.
Star-crowned Spirit of the skies,
Beneath whose feet is the crescent moon,
And the moveable Universe with its vast expanse,
With light illuminate my mind.

Salutation to the Holy Ones:
Adi Buddha and Isani;
The bright Sun in highest heaven;
The Moon shining above the pine-forest.

Thou, O Splendid One, art the Queen of Heaven; the beauty of thy form illuminates all the ethereal expanse; and sheds over the Worlds the luminous glory of ten thousand daughters of light.

And he said:—

That which shines lustrous above this world, above yonder heaven, and the whole world of stars, and above all worlds, whether large or small, is the same as that which shines within mankind.

He ceased, and, I looked again, but I could see no

more; I was lost in the overwhelming Light; my soul died away; my spirit fainted; and every thought was tranced.

Then said the Angel of the Lord:
Behold! Behold! Arûn! awake!
And I looked again, and there was a Car of Fire
Most wonderful and terrible to see.
Twelve dragons drew it;
From their nostrils flashed lightnings;
They pawed the clouds; they snorted proudly;
They arched their haughty necks,
And on their shoulders I saw wings of sapphire,
Glittering with the beauty of crystal;
And they looked at me with eyes of fire,
Piercing as the sun's rays.
But the chariot was a vibrating flame,
Glorious and resplendent in lustre;
Living lightnings flashed therefrom;
The wheels were as the sun's orb.
And in the Chariot a Spirit;
In his eyes the heavens seemed shrined;
He beckoned to me, and I was uplifted
Into the flashing seat.
Then at a word we rose into space;
Into illimitable Darkness;
We saw the stars, in many myriads,
Glittering like fires amid the Vast,
Then we passed into a lone Sphere,
A world as if without end;
A world of Glens and Mountains;
But no Waters were in that world.

Silence sat upon those Mountains ;
In silence did we pass over them ;
They were as vast and hoary tombs ;
An inexplicable mist of awe weighed me down.
Voices like the winds of glens
Seemed to sigh out of their dreary hearts ;
The stars that shone over their peaks
Seemed wrapped and drowned in tears.
Beneath us were the great Oceans,
Flowing into space illimitable ;
Shining with the mingled splendour
Of a myriad suns commingled.
And the River of Heaven fair and lucid as the Moon,
Rolling onwards with her masses of waters ;
Flowing calmly in thousands of lines of waves,
Through the regions of the Sun and shining Stars.
From their essence the rapidly-flowing Oceans
Draw the mighty dew that feeds them ;—
And still I heard the Mystic Voices :
I am the All.

And I said : How can I fittingly declare these things?

And he made answer : It is thine to declare them: this is thy duty. And he said : There is an old and a wise saying, O Son ! They blame him who sits silent ; they blame him who speaks much ; they also blame him who speaks little. There is no one on earth who is not blamed.

The mountain winds clashed,
They passed like steeds of tempest,
I saw their blue wings
Outspread against the crystal skies.

In their billows were many shapes,
The wanderers, the lost, the wild;
They looked at me with eager eyes
Between the eddying mists.
Black like the Tamala tree
Were those dim and formless phantoms;
The passions, which are the lords of death,
Glared in every look and movement.
Sad the voice that pierced my soul;
Even my spirit grew into water;
The day—the gloomy day shall come;
It shall proclaim the deeds of darkness.
The night may pass in songs,
But in the dawn there shall be sorrow,
Like the moan on the beaten rock,
Like the heavy sigh of the billow.
Terrible in their number the spectres of death,
As they float on the dusk waves;
But they who fix their eyes on the Sun
Shall pass as in chariots of light.

I said unto the Angel in me,
Who be those Cloud-dwellers?
Borne along like wolves in torrents—
How terrible are their fierce struggles.
He answered not; he wept;
I saw his tears like large rain-drops;
And the raven-coloured clouds passed on
With the wanderers, the wild, the lost.

O Dragon-Chief!
Thus this Angel spake;
Let no gloom be on thy brow,

And no sorrow for the sons of sin.
By their own wickedness have they fallen
Into the dreary chasms;
And if they did not emerge by their own virtue,
Know that they would be wicked evermore.

Like cranes disporting below the clouds; like fishes playing in the pool while the angler watches to entrap; like gnats revolving in the twilight hour, are the vain and frivolous tribe of mortals; such are their pursuits, and therefore are they here.

But as eagles that soar in the pathways of the Sun, and mount almost to ether, the wise ascend sunward, until they reach the Golden Seats.

CHAPTER III.

On every vine tree grow three bunches:
The first of these gives recreation;
The second inspires madness:
The third brings sorrow and death.
I cast my eyes earthward from the stars,
And what did mine eyes behold?
I saw fools planting poisons;
I saw them draining off the venomous juice,
Then they went forth to do evil;
They drew the bloody sword:
They violated the home of innocence;
They spared not young or old.
They overturned the altars of religion,

They cursed the name of God:
They did all manner of wickedness,
And were as madmen in their drunkenness.

Nature blesses mortals in many things;
With the sun, the valleys and the seas;
With the stars and with the holy rainbow arch,
But in none more than death.
Man speaks of the dead who are indeed alive;
But it is man himself who is truly dead;
While the dead are in real life,
And he, in flesh, but thinks he lives.
He who abstracts himself from material things
Is already half divine:
But the dead are so abstracted,
And continue so while of a spirit nature.
The spirit transmigrating leaves the body;
It clothes itself in a watery veil of rain;
It falls again upon the earth;
It is absorbed into that with which it corresponds.
The false cannot unite with the good:
Nor the beautiful be joined with the evil:
But the evil joineth itself to the evil,
And the good goeth to the good.

Wave! wave! have I not floated in thy bosom?
Wind! hast thou not borne me in thine arm?
Fire! have I not played amid thine eddying billows?
Earth! have I not penetrated thy depths?
Memory wanders back
Amid the whirling clouds of a most deep gloom;
Back—back, even unto the Star of Morning,
And there it bathes and basks in light.

I move again in many forms ;
Through the myriad stages of life ;
In waves, in winds, in fire, in earth ;
As an arrow glides amid the air.
Essence of rapid thoughts,
Knowest thou what thou art ?
Hasten to rejoin the One :
Then only shalt thou be wise, O Star !

A Voice came over the billows of flame,
A Voice as of sweetest music ;
A mighty soul spake within it :
The caverns of ocean resounded.

The Palace of the Lord of Light, O Morning Star !
Is opened freely unto all :
The lion may enter in :
The lamb may there sojourn.
I looked—I saw a roaring sea of fire ;
Every wave was as a glittering sword :
Flames darted, forked lightnings gleamed ;
Yet in the distance I heard harps of heaven.
O thou Rapid Mover,
Is this the hand thou offerest ?
Who can pass these waves of steel ?
Who can penetrate these darting spears ?
Soft and beautiful was the Voice
That came upon the trembling winds :
They lulled that lion-roar,
And the harp-music alone was heard.
Weave this ray of light around thy soul, Arûn !
Make it fair as is the beam of the east :
Be new born unto thy Father—
Then shalt thou safely pass.

We were borne forward on a thousand winds:
The strife of flames, lightnings and tempests:
Through darkling Vales and mighty Mountains,
And over seas bursting out in founts of fire.
The far distant plains glowed with agitated brightness;
We saw a throne and a shining Altar:
And over these a Rain-bow Splendour,
And the flash of a Virgin Shape.
O Thou who art arrayed in lotos flowers;
Beautiful as the Moon free from mists;
Bright Mirror, reflecting the Universe;
I see thee, like a spring morning.

Salutation to the Holy Ones!
This is the Heaven called Teou-sou-tho;
A Heaven in the Virgin-sphere;
Resplendent as the Moon when she casts her radiance
From her full orb of silver.
Fragrant with many odours;
Sweeter than those of the full-blown jasmine;
Here we saw celestial flower-rainers;
Beautiful in uncounted myriads.

O Ruler of Fire,
Who speakest from the four-sided;
Bright as the sun I see Thee
With thy thousand thousands of the starry.
I see Thee lift the Sword-Sceptre
Over the sacred Vase of the Nine,
Warmed by the Divine Breath,
AO, Shili-On and Wei:
The thunder rolls in mists
Amid the Shining Ones;

Under the Gates of Darkness
The mighty Ar-Thor gleams.
He wields the Golden Sword ;
But in his breast is the Sceptre,
Bright as the sun in tempest
Is the sheen of his dazzling light :
He comes—He comes—his trumpet voice
Rolls amid the sweet echoes :
The Sword-Bearer—the Sword-Bearer !
I faint away in clouds of light.
Splendid is the moment of his epiphany :
An incomparable Light illumes the earth ;
The blind receive their sight ;
The deaf hear ; the dumb speak.
Those whose bodies are bent stand up ;
The lame walk with ease ;
The bound are made free ;
Those who sit in darkness see the sun ;
Abundant rains fall upon the desert ;
Fountains of pure water burst forth ;
The wingèd sing delightfully ;
The five lotos flowers expand.
The earth seems as it were a garden ;
Lilies seem falling from heaven ;
The stars dance in their circles ;
The Sun and Moon shine with purer brightness ;
Spirits gliding through the golden air
Crown him with invisible flowers ;
Enrobe him in a garment of perfumes
And breathe beauty all around.
Their faces shone like jewels ;
Golden-coloured their lovely forms ;

Thus Nature, and the divine in Nature,
Hail the holy epiphany.

Twelve Men of Heaven, Morning Stars,
Saw I then amid the Vast;
Their faces were the faces of men,
But all the rest was serpent-formed,
Like the first-born of the Invisible Father,
Beauty gleamed around them;
By altars of mighty stone they stood
With golden chaplets on the head.
And over each I saw suspended
The Winged Dragon, Wisdom:
It stood emitting light,
At which the sun's splendour paled,
And thus I heard it speak
Amid that starry Vast:

I am the First;
I also am the Centre of all things:
My name is He who is;
I spake: the Universe shone;
I am the All;
And I also do preserve All.
I was at first;
Even I, not any other;
I was that which existed
Unperceived, supreme:
Afterwards I am that which is;
And He who must remain am I:
Except the First Cause,
All that appears and all that appeareth not,
In the mind or in the eye,

Is but a dream of dreams;
Darkness in the middle of light;
Darkness in light;
As the great elements are in various beings,
Entering, yet not dissolving;
Thus I am in all,
Yet am I not in them.
Thus far mayest thou know,
Who seekest to know the First Principle;
It is He who is
Everywhere eternally.

CHAPTER IV.

And a Voice said :—
BEAUTIFUL, O Ari, are thy labours;
The spreading of thy strength is like fire;
Mighty are thy loins;
Before thee, the earth veils her head.
Unsheathe thy golden sword,
Lift it high; brandish it in heaven;
Let its naked edge shine,
And fill the wicked with dismay.
Sin-Zeu! Ari-Nar!
From the Orb of Fire-Portals
I see thy chariot drawn by the flame-breathers;
Thunder rolls in their dark manes.
One, mighty as the Sun,
Arose; and sings thy praises;

Darkness veiled thy lightning path,
But thy steeds roll in terrible light ;
They pass through the Sacred Circle ;
Dark are the mists that veil them ;
Fiery clouds ; vapours of shadowy gleam,
And the stately shapes of the fire-zoned.
Whose name is in thy Book ?
Amen ! I say that he shall live ;
But who is in the Dark Tablets ?
He shall be rolled as the blast of winter.
I looked ; I gazed intently ;
Like a house of glass the evil glittered ;
The sun gleamed ; the fire steeds thundered ;
They passed ; I saw a wilderness.

And he said :—
By the mystery of the White Stone ;
By the Stone of Black ;
By the gloomy Sceptre of Terrors ;
By the holiness of the Prophetic Coffer,
I pray thee, I abjure, I give command ;
Reveal not unto mortals this Secret of God ;*
Let it be hidden in the glens of thy soul
As the queen bee within the hive.

Here, in a blaze of light flashing from God,
Which illuminated eighty thousand worlds,
I saw Rishi Metteyyo ;
A shower of heavenly flowers fell over him.
I bear witness ;—thus he spake :
There is no God but God ;

* That of the Splendid Cycle which had just been revealed.

He has no partner;
Wise is he who holds this creed!
In his hand a cloud-like Sword-Sceptre,
Emitting lightnings like stars,
Like the globe of the sun dispersing mist;
Like the Engyeng Tree diffusing perfume.
He who worships any idol,
And thinks it equal to God,
Is like the fool who dug his well beside
The flowing waters of the Yellow River.

And I heard a Sacred Voice:
The Universe was produced by God,
The Empyrean, Darkness, Waters and the Earths,
The immortal Spirits of the spheres and stars;—
These come from His fruitful bosom.
He is the First. He is the Last;
He is the Beginning, and He is the End,
He is the Father and the Virgin-Mother,
The Life, the Cause, the Energy, the Passive nature,
From Him do all things draw their origin;
He is the One Sole Power;
The One only God;
The One and Universal King.
God is neither Fire, nor Earth, nor Water, nor Air;
These are objects of the senses;
But the Spirit that is the Cause of the Universe,
And the Essence and Principle of Beauty.
Beware! humanize not thy God as others do;
Assigning to the Universal the passions of a man;
Believe not that He is of man's form;
Because thou knowest not any other.

Reduce Him not to thy level;
But elevate thyself to His Majesty;
He who aspireth after the mountains
Shall reach their summit if he perseveres.
Wouldst thou be brave? Have valiant thoughts;
Wouldst thou be pious? Have holy longings;
Wouldst thou know the God who is in Heaven?
Know Him then to be the Perfect;
But ask not to see the form of God;
The form of the Formless Invisible;
Upon whose glory in its splendid flame
Could no man look, and live.

And he said:
Show me the man or spirit,
In the broad earth or in the shining heaven,
Who rightly understands what God is;—
And I will show thee God himself.
Verily there is not any one among created beings,
Who can in the least comprehend God;
Or any of His mighty lineaments or features,
Or any of His transcendent faculties or attributes.
God is like the Sun;—
Whosoever rashly contemplates His light,
Blinded and confused by the dazzling beam,
He shall not discover aught of God.
The more he looks, the more he sees Darkness;
If he looks for any length of time
Darkness makes him wholly blind.
But he who wisely seeketh Truth,
Which is the clear reflection of God's beauty,
Shall behold many of her charms;

Though not the whole while he is bound in earth.
The very inmost thoughts of man
Are not so intimately known to himself
As they are unto the Lord God;
Yet He himself is veiled in the Impenetrable.
The wicked man sayeth in his heart,
I will not believe because I cannot see;
As if God or Truth could ever be beheld
By the carnal eyes of the impure.
These are they who like unto worms,
Crawl upon the earth all their days;
Lifting not their spirits ever unto Him
Who sits enthroned in the Empyrean.

O God Eternal, let us give thee thanks
For all the things that we possess;
For Thou alone providest for us all,
And givest unto all from thine abundance.
O Son! erect not images of God;
The Pure Deity is Unseen;
He needeth not any symbols;
He asketh not for any representation.
He is the all-enveloping One,
Who fills all places with His presence;
He cannot be encompassed by the imagination,
Nor represented by all the wit of man.
Verily these devices lead to evil;
Turning away the thoughts and eyes of the ignorant
From the Heavenly One of Pure Light
To earthliness, mortality and corruption.
Some affix tablets in their houses,
Inscribed with the Holy Name of God;

To these they turn when they pray;
Nor do they yet know of idols.
But in process of time these tablets
Are removed, and images are substituted;
Thus image-worship begins,
And all is evil and confusion.
If ye want an image, look upon the Sun
When he walks all-glorious in the day;
If ye seek a symbol, look upon the Night,
When garmented in ten thousand stars.
But beware that ye worship not the Sun,
When he rises in the east, or sinks into the west;
Neither pay obeisance to any of the Stars,
Nor to the Moon, nor to any Planet.
Neither bow ye before the Mountains,
Nor address ye prayers to the Rivers,
Nor kneel to Fountains or to Lakes as holy,
Nor pay ye any offerings unto the Woods.
All these are but idle ceremonies;
The whisperings of an irrational folly—
But to the Invisible One alone pray ye,
Who hath made all these.
Guiding with His hand over the broad Heaven
The circular dance of Time.
By His will He hath formed all beautiful creations;
Images of His own perfections;
In harmony, they resemble Him, and in their lucid order;
In their laws which never vary.
The sun, the rainbow, and the constellations;
The angelic choirs of Spirits and Existences;
The rose-tree flowering in the wilderness;
The fountain springing from its limpid well.

His royal intellect is the principle of motion ;
The primal source of virtue and vitality ;
Which He imparts in beautiful abundance
To every particle of the Universe.
From His own essence He emits divine emanations,
Which diffuse through all things the splendour of beauty;
He guides them by an ineffable wisdom,
Regulating a worm by the ordinances that rule a world.
Lord of Lords ! thou art our refuge and our strength ;
Thou art the Supreme Happiness of all who seek Thee ;
The life and being of all Spirits ;
The very soul and spirit of all that hath animation.
Those change, albeit Thou changest not,
For Thy Divine Nature is immutable ;
The Perfect cannot vary ;
The Eternal cannot alter in the least thing.
May the King resemble thee in all things,
Until he be born again into pure light ;
Until his spirit passes bright as fire
Into the glorious heaven, Galdan.
Thence may it ascend through many a zone
Until it reach the Virgin-Sphere,
Where all the Holy live
In the sunshine of the Beatific Vision.

O God ! whose glory is so great,
That it hath no image of its majesty,
Let us all adore Thee in the contemplation of thy Divine Works,
Which all bespeak their wondrous Author.
O Eternal One, who didst create the Universe,
To Thee let the glory of the structure be ascribed ;

The frame itself is the most noble masterpiece;
And thou, the Architect most excellent and divine.

CHAPTER V.

We saw mighty Spheres;
The High which is the Celestial;
The Low, which is the Infernal;
The Middle, which is the Spirit-Orb,
There did we learn that all are equal,
There are no divisions before God;
They are all from One Father;
And all from the same Essence.
The king is not different from the beggar,
The outcast differs not from the high priests;
Chance alone operates upon human birth;
Human birth but tries men's souls.
Let no man be respected but for his merit;
This is the Law of God and Justice;
All honour paid to the unworthy is a lie;
He is a liar who gives that honour.
The man who is followed because of birth or fortune
Is but a hollow image of the truly noble;
The Wise behold and despise his undeservings;
But slaves fall down and worship.
O thou friend and kinsman of the Sun,
Set thy mind straight against this sin;
Proclaim it far and wide over the earth,
That the possession of gold is no virtue.
Tell and teach all mankind

That God regards not the gold-hoarder ;
But that all men and women are equal,
Rich and poor, and high and low.
Goodness of disposition and purity of heart
Alone constitute a beautiful Spirit ;
Mere lineage is not deserving of respect ;
It is honourable only when dignified by virtue.
A royal-born man is but a slave
Whose heart is blackened by baseness ;
A slave-born man may give lustre to a throne
If his heart is the seat of virtue.
Until the rich cease to move in classes,
While they separate themselves from the humble,
Living as if they belonged to another Sphere,
Without exhibiting a lively interest in the poor ;
Mingling not in their circles ;
Making them not their friends ;
So long the Cause of God on earth
Will make but tardy progress.

We passed those giant Mountains,
Whose name is Zach-i-a-va-la ;
Girding the Middle Orb all round
With a barrier that no fallen Spirit can pass,
They arise out of vast Oceans,
Of white, of green, of yellow, and dark red ;
And the Air in these Mountains
Is of finest, purest Ether.
They arise out of vast Oceans ;
The summit is Miemmo ;
There is the Magnet, Zi-la-pa-ta-vi,
Of gold, of glass, of silver, and of dark-red ruby.

O Son! pay heed unto my words;
That which I declare is Truth;
It is like the flower of Udumbara,
Not always seen, not always to be found.
Not by the understanding only is Truth perceived,
But by the other faculties of the mind;
As the Sun is not the object of the eye alone,
But of the sense of feeling and delight.
And like the solar orb also is that Truth,
To shine over all the earth of mortals;
Alike beautiful in all places;
Alike beneficent unto all beings.

We saw the sacred Trees, Zaba,
Under a girdling sky of stars;
With golden blossoms and silver leaves,
The Zaba Trees shine.
And lambent flames of ever-changing colour
Glide like birds amid their branches;
Or glittering gems from the sea-beds;
Or emeralds from the mountain Rohanachal.
They are loaded with sweet fruits;
Of an odour so sweet and powerful
That when the winds blow among their leaves,
The fragrance travels a thousand leagues.
We saw Jou-Mou, the Tree of Obedience,
Beautiful with Ten Flowers;
Their light outshines the Sun;
Their glory reaches to the Worlds of Man.
Streams of aromatic waters glide
Through a thousand winding ways
Into the great Oceans

That bind these mighty Mountains.
And there are Gardens and Wildernesses ;
Paradise-bowers of the Padesa Trees ;
Which produce all that the heart desires
According to the high exalted fancy.
And palaces with pillars of silver
And domes of gold and pearls,
And sapphires blue as the blue feathers
In the peacock's shining neck.

And I saw one of the Mighty—
He bore the symbol of the Moon ;
He came from Arupadhatu ;
And in his hand Vaj-Raynda,
This is is the Sword of Waving Flame ;
Terrible as a lion in his strength ;
Resplendent as the meridian Sun ;
All who see it tremble and fall down.
Here I saw the Water-Dragon ;
Here I learned Truth and Wisdom ;
And received the Sacred Roll
Which holds the Heaven-Law.
And I saw the Golden Mirror,
The record of good and evil ;
Some of the pages diamonds ;
Some were black stones.
A pure and glorious Lake of Waters,
Covered thickly with lotos flowers ;
Odours of the sweetest fragrance ;
Sunshine of most dazzling splendour.
In every lotos-couch a happy Spirit
Gazing with delight upon the Divine Beauty ;

While songs, and music, and sweet echoes,
Were all blended with the Lake.
The water-lily faces of these beautiful ones
Brightened like flowers as the cold season departs.
Their garments were a field of stars
Shining in heaven resplendently.

A Glory whirled by me;
A flight of happy Spirits;
Light streamed from their limbs—
Music breathed around.
Like a forest of harps it sounded;
Peace entered the soul
Through Fountains of the Stars they passed.
Even still that melody echoes through me.

CHAPTER VI.

O, THOU, Lady of Beauty; Tse; Isani;
Thou Tree clothed in light,
Shall I seek Thee in the silent hills
When the rainbow spans the sky?
Shall I follow Thee to the wasted Mountain
Over whose brow the wind sweeps?
Or bend before Thee by the lake
When the storm-cloud rends its heart?

THE SACRED VOICE.

They wander over the hills and waters;
They make the welkin rich with light;

They breathe—they speak—they make thee tremble,
O thou born in fire, seek me not in them.
Go thou, O Preacher,
Into the land that is called Aurora of the East ;*
There separate the Light from Darkness ;
Breathe morning breath upon its people.
Many are they who upon waves of flame,
Upon surging fires waft thee beauty—
They bear thy spirit into the Sanctuary ;—
Tremble not, O Child of Heaven ! but follow.
There is a green and holy solitude
In which thou mayest pray to God ;
There the tempest never blows,
Nor is the peal of clouds heard.

O star-bright Splendour of the Supreme Heavenly ;
The Love-Diffuser, the Queen of Waters—
The Sanctuary, the inmost Shrine,
Around whose silver feet beauty flows in streams.
Sovereign of the City of Shining Streams.
Lotos-seat of the Supreme Being,
Whose face gleams forth Lions of God,
Whose smile is of the Dove.
Before thy lily footstool I confess,
I bow me down : I bend : I faint :
My soul is in a rapture of devoted feeling ;
Virgin-Matron be thou my Intercessor.
Thou art—yet thou art not—a Goddess ;
In fire, from thy Chair, sun-beam-life flows.
Shall I worship ? or merely venerate ?

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* Chin-tan, or China-land, has this beautiful meaning.

THE SACRED VOICE.

Bow thee unto Him of the Ancient Thrones;
Bow thee not to me:
Veil thine heart and with snow-white feet
Enter into the One Presence.

AO, TAO, thou One God,
The Good Spirit—the Eternal;
May I ascend before thee in the Formless World,
And Thou absorb me in Nibân.

God Eternal, answer thou my prayer.
My soul is softened with dews and hot with flame;
It longs to soar from the oppressor,
As a mist flows over the mountains,
It is attracted to yet touches them not,—
Even so, O Rainbow, with wings outspread,
Would I rise in light beyond the water-lilies:
A Priest of the Sun and Moon,
With the sacred signet on the thigh.

Adi Buddha!
Thou All-produciug, thou Eternal Fire.
Most Ancient;
Thou, the All-powerful, hear me.
He who is visible, yet cannot be seen,
He is named I;
He who can be understood, yet is heard not,
Is named HI;
He who is sense, yet cannot be touched,
Is named WEI.
In vain shalt thou seek to comprehend Him;
He is Three—Three in One.

God, thou Holy and Eternal One—
Existent before all worlds;
Present everywhere without time or place.
Thou whose Throne is of emeralds;
Thou whose crown is the Rainbow,
Streams of fire are all around Thee.
Wonderful is that rosary of thine,
Whose every bead is a star;
Be it mine to reach their height.
May we revere, and love, and serve Thee;
May we injure no man:
Adi Buddha! Adi Buddha!

Then did I exclaim aloud:
Oh! that I could see the Form of God!
And a Voice answered, saying:
O Ari-ma-di-ya!
O Child of the Tree of Beauty;
O Son of Maïa!

What finite spirit can behold the Infinite? or endure the mystic splendours of the Presence? He must depart if he would not be lost in light: he must adore Him in the symbols of His Beauty. But let him take heed lest he err therein, or that in his adoration he may mistake the False for the True and Sacrosanct.

They who behold the Vision of God
Are unable to endure with permanence
The splendours of the Divine and Radiant
No more than man can gaze upon the sun.
And as a man, when dazzled by the sunlight,

Views the herbage, or flowers of the garden,
Or fixes his gaze upon cool waters,
Or seeks the green shade of trees;
Refreshing his wearied glance with these images
Of the shining body of all pervading Nature.
So Spirits dazzled in the same manner
Seek out in other forms pictures of the Divine.
Apart, a little while from Celestial Beauty,
They solace themselves with representations;
Thus sometimes do they fall into error,
Mistaking Falses for Truths.
Hence evil and a train of evils:
Hence sometimes even a lapse of the Spirits;
Hence the absolute necessity imposed on all beings
Of knowledge guided by wisdom.
Ever wary, ever prudent,
As a beautiful Virgin who guards her treasure,
It behoves even the Archangelic to be
If they would not fall from Heaven.

And he said: O Spirit-Husbandman!
The denial of God by the ignorant man,
Whose inner-essence is cloud,
Is as if the blind denied the Light;
And said: There are no stars in heaven.

And he spake thus:
O Son! askest thou the form of the Most High God?
Or the breadth or circuit of His Thrones?
Canst thou fathom His incomprehensible glory?
Canst thou ascend into His Holy Dwelling?
Know that the personification of the energies of God,

And of the mighty Powers of the Universe,
Leads directly to polytheism and idolatry,—
Avoid it as thou wouldst shun a plague.
For as the eye of man cannot behold the Lord,
Because He is a Pure Spirit of Fire,
So the eye of the holy cannot behold an image,
Because it is the work of earthly hands.
O Son ! in thine heart alone frame
An idea of that Splendid Figure
Who filleth all places with His Light ;
Who is Fire and Ether and Sunbeams.
He is Pure Flame :
Flame without a particle of vapour :
The Lord of Past, Present and Future,
Who to-day and always, is One and the same.
What symbol made by human hand
Can represent this wondrous Being ?
What starry sign even in the high heavens
Is not darkness when contrasted with His glory ?
O Son ! He is perfectly resplendent ;
He fills all both within and without ;
The quarters of the heavens and Time began with the sun,
But God is before the sun.
He is all that hath been, and all that is ;
He is all that shall be ; and all are in His being ;
He hath neither back nor side ;
He is all face, and all are face to face with Him ;
He is the type of Light ;
He is invincible and hath no equal or second ;
He is Justice and everlasting Bliss—
Seek these things therefore or their likes.
God is the All-powerful, the All-Knowing ;

The sentient Cause of the Universe;
He is the brilliant golden Essence
Seen within the Solar Orb.
He is the Eternal Happiness and Light;
The Ethereal Element of all things;
The breath from which all beings emerge,
And to which they all return.
He is the Lord of all; the Spirit of all;
Who hath no equal and no second;
He is the Light which shines in Heaven,
And in all places high and low.
Everywhere throughout the Universe,
And within the animated being;
The Spirit-Soul, the Self-Intelligent.
Eternal and eternally beneficent.

God calls man to universal brotherhood;
Wherefore God's religion is also universal;
Reason not of His designs from what thou seest;
For on the earth all is imperfect.
Wouldst thou judge of a temple by its wreck?
Neither shouldst thou of the spirit of man,
For that, verily, is not what it was;
But it has fallen down into a ruin.
Like a wandering leaf blown hither and thither,
It rests in no place, nor for any time;
Seeking peace, the repose of heaven,
In a thousand conflicting systems.

When all was void—perfect void—
Triliteral AUM became manifest;
The First-created, the Ineffably Splendid,

Surrounded by the All as by a necklace.
He bedecked the firmament with stars;
He ennobled the Spheres with existences;
He placed the Moon, a pearl in the sky,
An amulet on the breast of a virgin.
He wove the sunbeams of pure light,
Making them finer than air,
And formed the fair rainbow
To overarch the broad hemisphere.
O Son! write upon thy soul
These Visions which I now make manifest;
Write them, and forget them not;
If thou prize the knowledge which thou seekest.
All the things of earth and mortals
That shine the brightest are least to be desired;
The unwise covet them night and day;
They gain them and curse their lost labour.
Go forth and preach, O Morning Star!
Renew the fading form of the Beautiful;
Numerous are the nations of the unreasonable
Who want the Sun and Moon for their cart wheels.
Teach them to abandon false religion,
The worship of the elements and of idols;
To put their faith in Him alone
Who made the elements to be His servants.
Let them look upward and see the Sun
Going his round every day like a servant;
Doing as his master biddeth:
Seeing this let them adore God.

O Sovereign Creator of all Worlds;
Lord of the Heavens and the Earths;

Before whom shall man bow
If thou, his Father, dost abandon him?
God! thou art a Spirit upon a boundless Ocean;
They who would approach Thee, must lull the waves;
They must appease the agitated waters,
All around must be serene light.
In mind tranquil: in temper steady;
Absorbed in beautiful thoughts;
In thoughts reposing only on the Supreme—
Thus may they reach the Idea of the Holy One.

And the Spirit said:
Whoso places his reliance on the rich,
On kinsmen, or on children, or on lands,
Or any other transitory thing,
Cannot with propriety be called happy.
God is the surest dependence;
He alone supports a man;
Not indeed with carnal things,
But with the food that keeps his spirit bright.
What, though to men he seemed to perish;
To be an outcast and a miserable wanderer;
If thou couldst see his inner nature,
Thou wouldst behold it crowned with flowers.
The many, who are grossly ignorant,
Are captivated by the false and fleeting;
They judge of all things by externals;
With them gold hides all rottenness.
If the star-bright Seven were on earth,
And did not wear purple robes,
The vain multitude would despise them,
And follow after gain with greed.

The wicked abound in wealth
While the Sons of God want many things;
Yet sooner would I dwell among these
Than be crowned the ruler of the undeserving.
God suffereth the sinner a long time;
He endureth the days of the evil-doer;
He does not smite the evil with his thunders:
But in His mercy He spares him still.
How shall such a one be if he repenteth not?
If he turneth away from his Father in Heaven?
Shall he not fear to look upon himself
Lest he sees his obduracy graven on his brow?

An Act of Devotion

Now have I devoted myself unto the Lord God;
I have dedicated my whole life to His behests;
I have vowed a vow to follow Truth;
And to reveal the light of Wisdom to mankind.
Scarcely have I risen from my knees, when lo!
The sense of my own unworthiness presses on me like night;
I am filled with deep humiliation;
I am smitten in mine inmost heart.
Mine eyes are filled with tears;
I tremble like a young pine-tree in the blast;
My knees totter; I am affrighted and afflicted;
I am loaded with a sense of mine unworthiness
Beautiful AO, dweller in the dark place;
Thou Swan careering in the Sun;
I see Thee borne on by lions;
Red their eyes with living flame.
A Silver Cloud of splendid light
Is over, under, and around Thee;

And thou, with wings outspread,
Art borne amid the Heavenly ether;
Daughter of Fire, give me thy blessing!
Sadness creeps over my human nature;
How can I endure the chain of life
If thou, O Child of Loveliness, soothest me not?
In a Glory she flashed,
Waving wings innumerable;
The Universe seemed on fire,
So quick, so wondrous was the Glory.
She gave me a Pearl-Book,
Blazing with the light of a thousand moons;
From her Sun-bosom it came;
O Men! this is its transcript.
My spirit rose in splendid aspiration;
The Sun, the Moon were beneath my feet:
I soared through an illimitable Infinite;
I was all fire and ether.
What is the gleam that sparkles in the gem?
Is it animated, or a reflection only?
Into such a gleam I was transfused,
Million-coloured like Ti-o-so-to.*

CHAPTER VII.

Then I saw an Angel of the Lord,
He rode through heaven on a Dragon,

* The name of one of the Paradise-Spheres.

Vast were its golden wings,
And bright as fires its flashing eyes ;
Clouds of flame were over him ;
And clouds of flame beneath his feet ;
But he rode undismayed and without harm ;
They touched not the Dragon nor its Rider.
And through the Oceans of Light they passed,
And through the isle-like Stars ;
And thunders sounded, and trumpets clanged,
And great was the majesty of their going forth,
Like flashing meteors
Over the dark violet of the skies,
Was the quick and fiery flight
Of the Dragon-borne Angel of God.
Then entered he into the body of the Sun,
And into its heart of living lightnings,
And the Sun received him, as the sea opens
Her emerald gates when the Sun sinks.
And I said unto the Angel : Sir, who is this ?
He answered : The Messenger of God,
Who, when the cycle cometh,
Passeth through the Fire-fountains.
There doth he make his spirit strong,
And girds it with living flame ;
For his journey is beset with toil,
With sorrows, snares, and tribulations ;
Nevertheless he fainteth not,
For he is the Minister of the Supreme ;
Yet wears he not the diadem of thorns
Or the robe of death without regret.

Music from the dark clouds,

Slowly sailing over the mountains ;
Music from the flame-mists,
That rose out of the far-off waters ;
God be with thee, O Viswabhu !
Thus they seemed to say.
My spirit rushed upon that stream of song,
And was borne in its mystic eddies.

OM.

Behold, I reveal unto thee sacred conceptions of the Deity ! O man, receive them not with mockery. There is a secret influence in the spirits of all beings, which teaches them to venerate the Great God, their Lord, their Father, and their Guardian. Herein they follow that ineffable impression of Divinity and Love which He hath stamped on existences, so that they may confess His high transcendency, and may always desire to be reunited to Him, whose brightness, purity, and paradise they have quitted. This is that solemn indication of God's presence, which every spirit hath that emanates from Him.

Reverence be unto Thee, Adi Buddha ! Again and again, reverence, O Thou who art all in all.
Great is thy power, and great is thy glory ;
Thou art the Father of all things ;
Therefore do I bow down and crave thy love.
Bear with me as a Father with a son ;
A friend with a friend ;
A lover with the beloved. Amen.

Adoration to the Blessed-Perfect ;
Adoration to the Most Wise.
Through various transmigrations
I must travel, if I do not discover

Adi Buddha, whom I seek.
Painful are repeated transmigrations !
I have seen the Architect, and said,
Thou shalt not build me another house.
Thy rafters are broken,
Thy roof timbers scattered,
Thy mind is detached from all existing objects,
I have attained to the extinction of desire.

Storm was on the face of the sky
The glorious Stars were hidden ;
There was no Moon ;
A sea-like mist loomed in pale vapour.
I heard a Spirit-Voice,
Clear as from a crystal tube ;
It came ; a sunbeam ;
It filled my soul with splendours.

The Being of beings is the only GOD,
Eternal,
Everywhere present,
Who comprises all things.
There is no GOD but He.
He comprehends all ;
He is not comprehended ;—
Blessed be His Holy Name.

O Sea-mew with thy burning wings,
What dost thou say ?—
O reed breathing music,
Let thy holy spirit enter mine.—
Seek the Sacred Sanctuary of Waters ;
Nor bow in fear before the sea-wolves ;

Every man would be a Child of Light,
If he did not pander to the Children of Earth.

I see that face of golden brightness,
That form, pure as moonlight;
Ha-Ri, Spirit of the Universe;
Bless thy Vai-va-swa-ta.
Then She showed me a mighty multitude,
Wandering spirits lost in Darkness;
They cried out for Light, but found it not;
They lifted them to Heaven, but could not ascend.
All these do I give thee, said the Spirit,
That they may become thy followers in the faith;
Those who live according to thy precepts
Shall wander no more through Chaos.
Light, surpassing Light shone upon them
Like descending flowers as She spake;
They raised their eyes in sadness;
We are not ashamed to learn wisdom.

CHAPTER VIII.

And there was a Divine Silence;
And I listened;
And I heard another Voice, as of Waters,
As of the solemn sacred Thunders.

Blessed is he who can refresh his spirit with Nature;
Who maketh to himself friends in forest and stream;
Who clasps the mountains to his heart;
And feels the ocean-echo in his soul.

O Son! walk thou forth before me,
And delight thyself with her unbounded vistas,
Opening ever to the living and the dead
In one perpetual Dream of Beauty.
If to the limited eye of mortals
Her loveliness is so transcendent,
What must it not be when as Winged Essences
They are able to mingle amid the All?

O Nature! how sacred is thy loveliness!
What a divine teacher of the soul art thou!
Methinks I hear thee whisper to my spirit
In words of song like these:
God who hath so adorned the Universe,
Envying to no creature the beauty that is in it,
Framing all things in perfect order,
Bringing to pass all that is desirable,
Is herein demonstrated unto every mind
To be entire Goodness, Wisdom and Power;
Truth also, because He is the Principle of Truth,
Even as the Sun is the Central Light

There is no man in all the earth
Who can know the nature of the Messenger;
Though the wise were many as the trees of the forest,
Still they could not comprehend him.
And the Law which he brings from Light;
Even this they can but know in part;
It hath a soul and spirit hidden within it
Which it would take years and years to understand.
Does this invalidate the Law?
Nay, it but makes it stronger and more beautiful;
It is a mine in which you may dig for ever,
And for ever find the rarest Jewels.

I saw a Flame of Fire unspeakable
Issue from the four ends of the Cloudy Mist;
It struck the whirling earth,
The Waters rolled and raged;
They ran away from the immense steppes,
They split the mountains and the rocks,
The Golden City rose on high,
And then it sank for ever.
The four directing Angels,
White, black, red and blue
Raised their high and solemn voices,
Which passed through the divine Universe.
Fire, Air, Water, Earth,
And in the centre the Tower of God,
And the light of the fire-formed Ether—
These things seemed gifted with life.
And numerous as the stars of heaven
Were the showers of fiery light;
And rivers with a flaming mouth
And the eagle-winged serpents.
But the Spirit of Peace arose,
Wearing the impress of the Eternal,
The pale abstraction of the Beautiful,
Mantled in the Veil of moonbeams.
And in her holy hand she bare
The Laws of God on the Tablets of Heaven;
They were as diamonds exquisitely polished,
Gleaming as in solar fires.

Then cried out unto me another Voice,
It came from amid the Seven:
O God! be merciful!

O God! be merciful!
The sinful have said in their hearts,
No eye sees us:
God sees them:
Yea, their own spirits see, and cry out against them;
Offend not that conscious spirit,
The pure interior witness of men;
Bear in mind that it watches thee ever;
That thy sins are written in its book.
It watches thee in sleep;
It sees thee in thy waking hours;
It registers thy very thoughts;
It makes record of all thy words,
It whispers within thee at all times,
Study Universal Nature;
That which accords with her laws
Agrees always with the true.
The Great Unity comprehends Three,
The Three are One;
The One is Three—
Spirit, Soul, Matter.

Who shall resist him
Whom God leadeth by the hand?
Whose heart is breathed upon into lotos flowers
By the lotos-breath of the Most High?

He shall in all things preside;
He shall administer public justice;
Let him be honoured by old and young;
Let his tongue interpret truth.

He shall not meddle with blood,
He shall not mix in wars;

He shall pray in secret to the Secret
To beautify his soul with wisdom.

And as I heard those words, behold, the fires flashed! the lightnings quivered! the thunders rolled through the trembling atmosphere.

And Voices were heard, and the sound of trumpets; the very Universe seemed rent and shaken.
The clouds of tempest; the hiss of the storm;
The fire of night rolled in many currents;
Darkness entered into my soul;
O God! Most High, where am I?
Thunders echoed round me,
Like the roll of the terrible ocean,
Be thou in heart like steel;
Strong as the lion's rock.
I saw an Image; a waving Eagle;
From his eyes an eclipse of light and dark;
Follow thou that Mountain Bird;
He is the Splendid Soarer.

And I looked, and lo! there were Seven, and they were arrayed in the sun, and the stars of heaven crowned their brows, and they spake with tongues of fire:

Arise! array thee in the priestly robe, and put upon thine head the mitre of godliness; and take the stole of faith and the breastplate of truth.

And they clothed me, saying: Be thou henceforth the clothed of heaven; go forth and teach, even as thou hast been commanded.

And I looked, and behold, a ladder of light; it seemed let down into a deep Abyss; it was of the purest light that ever shone.

The top of the ladder was above the height of heaven; but the bottom was lost in the horror of darkness.

And we descended the ladder, quicklier than the lightning shoots across the sky; and lo! we were in the horror of darkness; and it was the Earth of man.

CHAPTER IX.

I worship the God, who is worthy of homage
Who possesses an intuitive knowledge of Good.

O SON! God ceaseth not at any moment to emanate spirit-life; He is a Creator; He never is at rest. The body is a dead thing; it is pure matter; it is all clay; but the spirit giveth life; it animates the dull clod with true vitality. The body is the servant; the spirit is the king and ruler. Whatsoever is most ancient is most noble, as being more nearly allied to the Eternal; but spirit is more noble than irrational body; therefore spirit is more ancient and existed before it. For though the body is a combination of various matter, only not eternal in respect of deep antiquity, yet is the vital spirit, which is a nobler thing, older still, which proves it to be the direct emanation from the Father. And as it brought life into the body it is immortal; for that which giveth life cannot receive death; wherefore being immortal, it is indestructible also, and from One Almighty Fountain it has flowed. For men would not be able to communicate together if the spirit that is within them were not one

and the same, any more than those tribes could converse with one another whose languages or dialects were widely different. And if the spirit be one and the same, then indeed it can only come from One Fountain, and not from different or several Fountains: and this One Fountain is God.

The things we learn are those which not only all may know.
But which indeed it is incumbent upon all to know;
For no man can live well
But he who knows and regulates his life by these.

Myriadfold is the spiritual condition. None but God who knoweth all, knoweth this. They are disseminated through the Circles whose vast circumferences form the All-Sphere. The wildernesses of Space are legioned with life; with self-impelling essences and natures that have being. They possess will, thought, judgment, fear and love, and all the passions that are in animated form. In essence they are more swift than lightning. In force more terrible than thunder; brighter than the flashing rays of the sun in his strength, and everlasting in their energy and fire. The very bodies that to the senses seem inanimate are instinct with this essence of vitality. The amber draws the thread, the magnet attracts the steel. This inner moving force of theirs is spirit—the spirit is circumfused amid the All. Even so the sun feeds upon the waters, and the moon upon the splendour of the sun. Thus the Universe is ensouled by the all-pervading Soul of the Spirit of God, who animates it with everlasting fire; whose moving virtue makes it a divine thing.

The over-ruling influence of the Supreme Father
Is felt throughout the mighty universe;
From Him flows all the good that mortal men possess;
Light, Beauty, Truth, Reason, Love and Justice.

This Spirit is everlasting, immaterial and indivisible; resembling God from whom it came; unaffected by the passions of desire; a perfume of pure light. It is conjoined to the body by a vital soul; a subtle essence diffused through animated life. In this desire exists—for the body is matter and hath no passion. And as the spirit hath affinity to the soul, so hath the soul affinity to the body. If each did not imperceptibly link with each, there could be no union of the three in representative life. If, therefore, the soul becomes subject to the spirit, and beautifully obeys its pure and sacred precepts, both ascend into the Celestial Splendour, like rays of light or strains of music. But if the soul becomes subject to the body; using the body for the purposes of desire, then it descends into terrestrial places; darkness sinking into utter darkness. And the spirit also which is its immortal principle, assimilating itself to the corrupt and sensualized soul, whereof it was impure enough to become the servant, changes and descends with the soul into lower existence.

I worship the Adorable, who is worthy of all homage: who is radiant with the Twelve Glories, and who possesses all wisdom.

O Thou, who art the Supreme Being,
Hear me;
O Thou, the Principle of Truth,
Guide me.
O Thou, who art the Spirit of Wisdom,

Teach me.

O Thou, the Universal Soul who pervadest and dost penetrate all things,

Fill my heart with love.

O Man! make thy dwelling with God,
And in thy temple let His image be uplifted
That He may receive thee to Himself;
To Him alone shalt thou in all things look.
He is the Divine Creator;
The Lord, the Judge, the Beautiful for ever;
He is the Sole Good and the True One;
The Intellect and the Being throughout eternity.
He is the great Legislator,
Whose laws are universal and immutable;
He is the Fabricator and Father of the Universe,
The Only Essence to whom all should bow.
From Him, as from a Fountain of Light,
Flow beauty, harmony and order:
To soul and spirit He giveth their subsistence,
And to all life throughout the million-starred firmament.
From His essence He hath generated Time,
The eldest-born offspring of Eternity;
By the radiancy of His splendour also
He did enkindle the dazzling sun,
That it might be as a king over all the planets,
And be the centre of their self-moving orbits;
That it might regulate the order and procession of the spheres
With the accuracy of the finest mechanism.
He fabricated the celestial essences and natures
To be in themselves true images of Him;

Ever attracting them as by a spell
Unto his own magnetic lustre.
O Son! go thou after this living God;
After Him unto whom there can be no image;
Who hath made the Universe to be His temple,
And the heart of man to be the altar of His worship.

CHAPTER X.

In the name of God, the One, the Most Holy;
The Lord and Maker of Heavens and the Earths;
Upon whose breath the Sun hangs;
In whose hand are all the stars of splendour;
I, his Son, have written this Book.
The Message of the Lord of Truth to Man,
Revealing the first things,
And making manifest that which is hidden.
O men, reverence the Lord God,
Who is the Universal Spirit of Universal knowledge;
He liveth neither in Void Space nor in the Air,
Nor in Light, nor in Nature, nor in the Earths.
He dwells not in the Sun of ever-revolving glory.
But in all that is He hath fixed his mansion;
He hath no figure that is comprehensible by man;
Nor can language describe the myriad wonders of His formation;
He is all that exists,
And all that lives existeth but in Him;
In Him are all Power and all Beauty;

He is the ever-resplendent Thought of the Universe.
More easily shall thou grasp the air,
Or hold the shining sunbeam in thine hand,
Than understand the Lord God,
Or comprehend even the least of His properties.
For neither the Sun of ever-beaming brightness;
Nor the Moon, nor the stars can throw their light on God;
The all-illuminating lightning cannot illustrate Him;
Nor Fire, nor Air, nor Water, nor the full Heavens.
Yet all do borrow majesty from Him,
And all do celebrate His wondrous power;
They sing His praise perpetually before Him;
They do His bidding day and night.
But unto those who give their thoughts to Him,
He shineth in proportion to their purity;
Albeit they shall not know Him,
Until, they are again united to His Heavenly Spirit.
For as the air confined in a Vase
Is re-absorbed into the universal air
When the vase is broken and its strength destroyed,
So is the soul embosomed when the body passes.
O God, thou sacred and Divine One,
With whom the Lovely and the Pure participate;
Who art all Loveliness and all Purity,
Bestow thy blessing upon these leaves;
Thou art an ever-living Flame;
May we look unto Thee with eyes of the spirit;
May we see Thee in thy shining Truth:
May we acknowledge thy venerable providence.
Thou lookest from thy Thrones through all the spheres;
Thou knowest the hearts of the truthful,
Whose prayers are music from their souls,

As well as those who invoke thee but with the lip.
Thousand thousand ministers Thou hast;
Who are thy Messengers throughout the Circles;
Who are thine Angels through the Worlds;—
May we be placed among their Choirs.
May we fulfil our days with Thee;
May we minister before Thy Thrones of Flame;
Restored unto the glorious order
From which by sin we fell.
O God, recount unto me the beginning—
The primal record of the days of man:
O God, unveil the Past
That thy sons may know their fathers.
And as I prayed a Voice came to me;
A Voice celestial in its sweetness;
And, as the Voice spake, I wrote,
And these are the words it spake.

The Universe was produced by God,
The Empyrean and the dark Abyss,
The celestial spheres, the starry-beaming worlds of Paradise;
Oceans of light and spirit-orbs also did He fabricate.
He formed from light Immortal Spirits,
And emanated their Essence from His splendid breasts;
All that is, that has been, and shall ever be,
Lived originally in the bosom of God.
He is the First and the Last;
He is the Beginning and the Final;
He is the Primitive and Primæval Father:
He is the Eternal Virgin of Beauty.
He is the Life, the Cause, the Energy of all things,

And all derive their origin from Him ;
There is but One only Power ;
There is but One only God ;
He is the Sole and Universal Being
Dwelling everlastingly in Paradise :
Unto Him bow down, and unto Him alone,
Devote the worship of soul, spirit, and heart.
He in His hand sustains the Sceptre of the Universe ;
Enthroned aloft upon sublime places :
Around Him and before Him dwell His holy Spirits,
Through whose bright forms He emits his splendours.
They were in the first day of His creation ;
Illuminated by wisdom and celestial beauty ;
They were the splendid masterpieces of His hand,
And the crown and flower of His Intellectual Universe.
Paradise was their home ;
The celestial mansions were their inheritance,
They dwelt in the Palaces of the Most High,
And in His Gardens made their habitation.
They were clothed in most divine light ;
In majesty and in innocence ;
They outshone all the pearls of the Universe ;
In the reflected glory of God.
And all around and within them was harmony ;
The divine music of corresponding virtues,
And God rejoiced when He beheld those Beautiful Intelligences
Peopling the Sphere of Heaven which He had formed.

The Universe is perpetual in duration,
But was only a dream until God formed it ;
He who thinks that it is the child of chance—
A fool is wiser in his foolishness than he.

All things existed before they found form in matter.
Yea, everything hath had a spirit-life ;
The flowers open and close their blossoms—
Could they do so if they were not sensitive ?

As the flower is unfolded from the seed,
As the oak arises out of the acorn,
So was the Splendid Universe developed
From the scattered fragments of elements.

The spirit of man is fire, and is immortal ;
It is like the pure-white sun :
Or as a golden chariot in the battle field
Amid the cloud of resplendent hosts.

O son ! conceive not of aërial beings by the beings whom thou seest around thee ; for scarcely any analogy exists between the Lapsed Spirit and the Spirit that is with God.

For as light in a dark lantern so is the spirit within the mortal frame, and as earth is changed into crystal or diamond so is the pure spirit into something brighter and purer still.

Material life is threefold ; body, soul and spirit ; Angels are twofold, and have but soul and spirit ; but Celestials are an unity, and consist of spirit only, which is a radiant lustre more beautiful than fire.

But the soul is an aërial body in which the Spirit dwells, even as the Soul itself dwelleth in the corporeal body ; and the Spirit is immortal, luminous and star-like, glowing through the clear nimbus of the lucid Soul.

And the mortal body is the case of the Spirit in material spheres, and the Soul is its aërial vestment in the

Angelical spheres; but in the Celestial Spheres the Spirit itself is manifested, needing neither body nor soul therein.

And in the Supra-Celestial Mansions of Paradise the Spirit itself is enlarged into a sun-like magnificence; more bright and glorious than the solar ray, though it were magnified seventy and seven times.

Such in the primeval day were the great Intelligences
Who danced around the beaming Thrones of God,
And God rejoiced when he beheld those Beautiful Ones
Filling the Spheres of Heaven which He had formed.
In that day nought else existed before God
But the Supra-Celestial Spheres of Paradise,
Whose lucid mansions were the home of Spirits
Floating in the refulgence of the Beatific Vision.
The boundless treasures of the transcendent Wisdom;
The infinite and ever-flowing Majesty of the Divine,
Were revealed and opened unto these Mighty Ones,
And they participated in the Light of God.
And ages and ages rolled into the Sea of Ages;
And ages and ages vanished into the Abyss of Time;
But yet their glorious Paradise was as in the first day:
Vernant and immortal with ambrosial youth.
And Love and Beauty, and Innocence and Knowledge,
Were round them as an ethereal atmosphere
In whose luminous essence they lived and drew their life;
Sunbeams flowing from, and conjoined with, God.
In that day the Universe of Space
Was an Infinite Ocean of Light;
There were no stars or suns or planets;
But all was a shining Mirror of God's splendour.

The Beatific Vision was made manifest in essence only;
To those who were the present essence of beauty,
Developed in a million semblances of transcendency,
Such as no mortal thought can comprehend.
And in this Silver Ocean of resplendent Beauty
The Spirits whom God had formed, floated in delight,
And from the Fountains of the Eternal Love in Heaven
Drew youth and happiness and joy and wisdom.
All that could satisfy the craving spirit
Was provided by the Supreme Lord:
Yet were there certain and bright ones
That felt a pang of discontent.
In the days of innocence there was no need of Sun, or Moon, or planets, or stars;
The light of the Celestial hosts
Filled the Universe with splendours.
From every face and form gleamed
A divine, a holy, a heavenly beam;
But when they conceived darkness of thought,
Then the Universe seemed night itself.
God saw the impending Cloud:
Small at first as the black bee;
An atom in the Universe;
And yet the Universe was disturbed.
God said unto the Sacred Spirit of God,
In thy bosom is the Heaven:
In thy bosom is the Sun:
In thy bosom are all things hidden.
Go, produce the Beautiful:
As the tree puts forth the bud,
Let all lovely things appear
Like flowers from thy splendid breasts.

And when a million ages passed away like a dream
That bathes the spirit of the sleeper in ecstacy,
Then God arose, and with a breath created
The fixed stars which are the suns of the Universe.
And behold, they magnified the light which then existed,
Seventy and seven times more than it had been,
And the all-splendid Ocean of the Universe of Space
Outshone all that had ever been conceived before that day.
And when certains ones saw the Suns that God had made
They longed to participate in their splendour,
And they departed away from the Paradise-Spheres,
And sought to pass into the Spheres of the Suns.
But those indeed were material spheres;
Wherefore it was not possible for Spirits to pass into them,
And they besought of God to give them power
To pass into the Spheres of the Suns.

Then God shrouded himself in triple darkness
When the prayer of the Spirits rose before Him;
They sought Him, but they found Him not;
The Beatific Vision had departed.
And many of the Beautiful Ones who had lapsed in thought,
And desired to become conjoined with the Suns,
Bewailed their error, and again uplifted themselves
Into the luminous Ether of Paradise:
But ages rolled into the Ages of Ages,
Before they were again worthy to behold God,
Or to penetrate the Mystic Darkness which concealed
The Majesty of the Divine Light from their understanding;

And they who bewailed not, nor wished to re-ascend
Unto the Celestial Heights from which they had wandered;
Aspired still after the Solar Spheres,
And sought to be united to their precincts.
Then God formed for these Spirits, souls
Which were a lucid vehicle for their spirits,
And without these they could not abide in the Solar Spheres;
Any more than man without a body could abide on earth.
Thus the Soul became the winged chariot of the Spirit
To bear it into the Solar Worlds;
Accompanying it through all its phases of existence,
In its descent from the Celestial and the Supra-Celestial;
But into these the soul ascends not;
For spirit only can exist there:
But in the infra-celestial, soul and spirit abide,
And in the terrestrial, body soul and spirit.

Thus the Suns became inhabited
By the splendid Intelligences that had lapsed;
And in the Solar Beauty they sought forgetfulness
Of the magnificence of Heaven which they had lost.
And ages and ages rolled into the Sea of Ages,
And ages and ages vanished into the Abyss of Time;
And many millions of these glorious Existences
Ascended from the Solar into the Celestial Spheres;
And elevating themselves yet higher by grand aspirations
After Him who is the Light of Lights,
They rose again into the Supra-Celestial,
And were immersed in the Beatific Vision.
But they who sighed not after the Sole Beauty,

But were contented with the solar pictures,
Abided with the Sun ;—spirits ensouled ;
Pure and happy as those can be
Who dwell not in the Celestial, and feel not God.
And of these also many lapsed in thought,
And grew discontented with a Finite Sphere,
Sighing after new habitations and new pictures
Of the Beautiful whom they were content to see in pictures.
Unhappy they, and foolish unto destruction,
Who fixed their thoughts upon material images,
Which are but a faint semblance of the Bright One,
Who gives himself unto all who seek Him.
Even as men who fix their hearts upon the earth,
Gathering unto themselves earthly treasure,
Heed not, nor aspire after Heavenly Beauty,
But pass their days in foolishness and perish.
Then God, seeing that they sought Him not,
But longed after material pictures and attractions,
Sent forth His Edict unto each one of the Suns,
And commanded them to emane Worlds.
And when the Suns heard the Edict of God,
They prepared themselves to do His bidding ;
And every Sun that was in the Universe
Sent forth from his bosom a Choir of Planets.
Thus began the Solar Systems that exist,
Each sun being the centre of the Planets which he evolved,
And every Planet revolving around that centre,
From whose glowing bosom he had birth.
And many and various were the Planets evolved,
According to the nature of the Suns from which they came
According also to the manifold existences
Which God foresaw would be produced thenceforth.

Wherefore the Earth-Sun is called parent of the earth of man,
For from the body of the Sun man's earth came;
And into the body of the Sun it shall be absorbed,
When the consummation of all things cometh.

And all the Planets that are in the Solar system are accommodated to the Existences that fill them; and some of these are greater than man, and some are less; but all are threefold, Body, Soul, and Spirit. And everything that hath life, from the grass of the field, and the worm, and the insect, and the fish, and the beast, and the bird that flies, even to the wisest man, was once a Spirit before the Most High God, and may once again become a Spirit before Him.

And when the Planets were evolved from the Sun, they were sent forth at first in gaseous vapour, immense revolving Spheres, projected into Space, but bound by laws unto the Parent-Star. And the vapour subsided and condensed; and they became mighty Spheres of Water, whirling ever in their appointed circles, and dancing along their regulated roads. And God allowed Existences in the waters, correspondent to the natures of Lapsed Spirits, permitting unto these Spirits to assume bodies, and weave unto themselves forms of life. For these Spirits had gradually corrupted themselves, and had lost all their primal splendour; wherefore they were but mere shadows of life, devoid of all that made them beautiful at the first. A fallen spirit loses in its fall all the strength and majesty which it once had; it resembles a great fire which dwindles down into the merest speck of living flame. But as this flame is from the Eternal Essence of God, it cannot die, but is immortal; wherefore

a body becomes necessary to its existence; and being humble, a humble body suffices. Thus for those Spirits who are farthest fallen from God, retaining but a minute spark of His Eternal Fire, the most minute corpuscle will suffice; nor is it in its lapsed condition worthy of any other development.

Thus the Globes of Waters became animated with innumerable forms of animated matter, which lived and died and decayed, and in the course of ages produced solids. And when ages and ages rolled into the Gulf of Ages, and ages and ages vanished into the Abyss of Time, the Sphere became solidified with earthly particles, and ceased to be a Watery Globe. And thus as years revolved on years, and the forces of nature exercised their powers, and hot contended with cold, and vapour with solid, there were volcanic changes, and fiery revolutions, and many deluges. And the earth gradually assumed its present shape, having been the grave of successive generations, until the races that now exist upon it assumed unto themselves living developments. Every herb was once a spirit; every tree was once a spirit; every creature was once a spirit; every man was once a spirit. The outward form and manifestation of its existence is in correspondence with its inner essence; for all Spirits develope themselves in shapes accordant with their nature, which is their power. An evil-hearted spirit would assume a powerful manifestation, whereby it might work out its evil, if it could; but all evil being impotent, it is constrained to develope itself according to its actual power, not its corrupt desire.

Every wicked thought which a spirit conceives transports it still farther away from God; and as it recedes

from Him, the Primal Fire, so the Fire that animates it grows cold and dim. Thus as it increases in wickedness, it loses strength; as it hardens itself in vice, it diminishes in power; if it were not so, the Universe would be overcome by mighty Spirits perpetrating all evil. It is not possible, nor would it be just, that wickedness and power should co-exist for any time; for all wickedness destroys itself, being as a cancer that kills when it is fully grown. And as the evil are perpetually receding from God, and losing power by every new retrocession, so the good are perpetually advancing towards God, and gaining power by every new approach. For as the vital fire which is their spirit draws nearer to the Primal Fiery Splendour, it imbibes new heat and brilliancy, and becomes too sublimated to dwell in matter. Thus the pure in their progress heavenward first abandon mortal and corporeal things; they rise from threefold into twofold nature, and from the twofold gradually into pure Spirit. Thus are they restored to the Celestial, step by step growing stronger as they progress; but the evil, who approximate to the mortal, step by step grow weaker as they subside.

Thus God fabricated the Sphere of Earth, and filled it with existence, vegetable and animal, and the sun shone upon it, and ages passed into the Gulf of Time. And spirits descended upon it, assuming souls and bodies, and spirits ascended from it, abandoning bodies, and the Celestial transformed themselves into Earthliness, and Earthliness elevated itself to Celestial nature. As a body dies when it is enveloped in the earth, so a spirit is said to die when it is condemned to a body: and as a body lives when it is animated by a Spirit, so a Spirit is said to live only when it is exempt from body. For the

Spirit becometh not embodied in Matter until it hath grown cold to the Divine Love; until it wisheth, loveth and questeth after Matter, and longs to take its flight from pure Essence. Wherefore, as the nature of the ensouled spirit is, so also is the body which it assumeth to itself; and as the nature of the three when blended is so is the future form of life in which it is developed. O men! strangers and fugitives from God, having sinned, ye have fallen into mortal bodies; the Sun hath cast ye from his Circle into the brilliant Ether, and Ether into Air, and Air into the Waters, and they upon the Earth, and Earth again shall bear ye into Heaven, through the golden gleaming Gates of the Sun, if ye indeed grow worthy of the Eternal. A mighty stair extends between the Heaven and the Earth, and upon the stair are myriad passengers perpetually ascending, perpetually descending, as each one purifies or sensualizes his spirit. He who would become a god let him cease to be an animal; he who would become an animal let him cease to be a god; he cannot be both at the same moment: this is the Eternal Ordinance of the Most High.

For a Spirit united with Matter never can contemplate the transcendent glories of the Beatific Vision; and a Spirit exempt from Matter never can exist in the corporeal worlds, which are indeed but sepulchres.

Nectar and ambrosia, perfumed light, are the food of the Celestials; but of the Supra-Celestials God alone is their banquet, and of the infra-celestials according to their several degrees—ether and earth are the corrupt sustenance.

And unto the Holy Intelligences who dwell in Heaven, and who circle in the divine Spheres of Paradise, the

Sacred and Ineffable Name of God is revealed, so that they exercise all dominion within those splendid places; they transport themselves in a moment of thought from Spheres removed apart millions of miles; they fabricate for themselves gorgeous pictures and representations, symbols of the Supreme on which they love to look.

But, when from the Supra-Celestial they lapse to the Celestial, they can no longer traverse the Paradise Region; they are restricted to the Celestial Spheres, and lose a portion of their heavenly powers.

And, when they subside into the infra-celestial, and become denizens of the Sun, or Ether, or Air, or subside still lower into Water or Earth, then are they wholly fettered by corporeal chains. They lose their splendid recollection of the Past; they forget the transcendent glories in which they once moved—and must again, if they desire it—by slow and painful steps advance themselves to the primal heights from which they lapsed.

And when the whirling Sphere of Earth had gradually cooled, and had become fitted for the development of human life, God sent forth his Edict, and some who wandered assumed unto themselves corporeal forms upon the earth, and the earth began to be peopled with new animals and with mankind, and its various continents to be filled. But in the fertile valleys of the North-Eastern Mountains there first was the cradle of the human race. In those days spring and harvest alternated; the temperature of the whole earth was mild and equable; a soft dew ascended from the waters, descending again imperceptibly: and corn grew, and the trees put forth their fruit, without the labour of mankind or heart-corroding

care. In those ages laws were almost needless; the human race was like one innocent brotherhood; the earth produced all things abundantly; there were neither crimes, nor rapacity nor bloodshed. The genial climate attuned the minds of all to gentleness and love like a divine harmony; the worship of self had not then commenced; but all were linked in garlands of fraternity. The patriarchal rule prevailed in every family, and the sanctity of old age was revered; it was the Golden Period of the Human Race, and the days of men were pleasant.

CHAPTER XI.

In the high North-East did God first place Man;
And in that land taught He him;
From thence hath come all wisdom,
And unto that place shall it return.
God was with Man at his first birth;
Leading him by the hand like a child;
Fostering him like a fond father,
And instructing him in holy knowledge.
For the race of Man, like all other beings,
Emanated from God's light,
And God was the Progenitor of Man,
As He is of all existences that be.
Therefore God gave him light and wisdom
That he might govern his life by purity;
So that living like a Child of Heaven on the earth
He might be absorbed into the glorious flame of God.

Nothing that is impure can reach Him;
He is all-penetrating and all-consuming Fire;
Only perfect Essences of Light
Can pass unscathed through that all-searching Flame;
But those that are impure cannot pass;
They depart away, and fall and wander,
Until from an angelic lustre and divineness
They sink into a brutal dulness.
The Eternal Spirit—the Supreme One.
He was First:
The Spirit of God was second,
By whom as an intermediate Agent all Spirits were developed.
These grew corrupt and fell,
Until these spirits rested on the earth of Man,
Having assumed unto themselves in their descent
The dense nature of mortality:
Wherefore that they might not sink still lower
God gave them glimpses of eternal things;
Teaching them the doctrine of Emanations
That they should know themselves to be God's own essence.
The Divine Master of the Universe also,
Who guides and rules the Heaven and the Earth,
Inscribed on every spirit on the earth
A consciousness of right and wrong.
Like a Celestial page of writing,
Traced within the shrine of the spirit,
Man looks upon it and knows
In a moment that which he should do.
This consciousness abides for ever,
And is at no time wholly obliterated;

However low or fallen man be
The traces of God's writing still remain.
It is not any public law among mankind
Which makes right things good, or wrong things evil,
But the consciences of men knowing well the true distinction,
Gave expression to public law.
This celestial law within the spirit,
Which is called the consciousness of right and wrong,
Is to be obeyed before all other laws
Which have been enacted by human wisdom.
It is more powerful than lords or statutes;
Than constitutions, dynasties or states;
These indeed are the work of man,
But conscience comes direct from God.
He who heareth not his conscience
Heareth not the Voice of Heaven;
For conscience is the silent sacred Voice
Of God himself within the deep soul.
Sacrosanct it is as the Divine Word;
Sacrosanct it is as the Most Holy of Holies;
Deride it not, nor disobey its Voice;
The heavens themselves are not more true.

This consciousness of right and wrong
Is in all things regulated by reason,
As the star directs the wayfarer over the desert;
As the rudder steers a ship.
For as no man putteth a rudder to his ship,
That it may not be used by the ship's crew,
Even so God did not implant reason,
But with the intent that reason should be used.

Unto this end, therefore, was it given
That man might know things needful;
Which, if he knew not, his life will be but useless,
And all his days a wandering after folly.
It was not given to be laid aside,
Or to be surrendered blindly to another man;
But that each may use it in his own need,
For his own purposes, and his own wants.
He who throws away the gift of God
Abuses the gift and Him who gave it:
Even so doth he who tramples out his own reason,
And liveth by the reason of another man.

In those days the earth was most productive;
The corn grew wild in the vast plains;
For the central fires of the earth were still powerful
And the soil needed not labour.
And men lived without hard toil,
On strawberries and bread, and figs and apples;
Their lives were as a lake in summer,
Tranquil, beautiful and clear.
They were harmless in their days as children are,
And surrendered not their hearts to sin;
But, passing by easy transitions into a higher Sphere,
They gave their Spirits back to God purified.

Those early races of mankind,
Compared with those which now are,
Were as the worth and brilliancy of blooming trees
When contrasted with withered twigs.
Pure and without grief they lived;
They meditated on the Universal Beauty;
Their simple food preserved their bodies healthful;

Their minds were free from crude desire.
Dissension disturbed not their repose,
But everywhere was peace and plenty;
They sat beneath their own trees and sheds
With minds serene as the stars of morning.
And children were born to them in great numbers,
And in five hundred years the woods were thickly populated;
And when fifty other years passed into time,
Then the first colony went forth.
They crossed the cradling mountains
And settled in the fruitful lands that lie beyond,
And bore the simple customs of their fathers
With them as holy memorials.

And the number of their tribes increased beyond computation, and they sent forth colonies along the banks of rivers, and crossed lakes and great waters; men and women and children, and flocks and dogs; and they spread themselves far and away, and peopled the plains and crossed the mountains; and they gave their names to vast provinces, and to the mountains and the rivers also, and the government of each tribe was patriarchal; but many of the smaller tribes were under one, and the Chief was lord and priest, their legislator, father and protector.

These earliest dwellers of the earth
Advanced but by slow degrees to knowledge;
They were as children in the form of men,
But God gave them gleams of illumination.
And now knowledge began to be extended,
Having originally begun in simple rudiments;
Numbers first they learned—

Five and ten and seven.
They counted trees and stars and the revolutions of day
and night,
And the families of birds and beasts;
They measured distances and made calculations,
And marked their records on a piece of wood;
That which lay before them they called the East;
But that which was behind their backs they called the
West;
On their right hand they fixed the South,
And on their left they named it the North.
Then they observed the Moon;
They watched her growth until she grew full;
They viewed her wane again into a thin line,
And counted the days of her life.
Thus from the various phases in the sky
They divided time into seven days,
And counting from the weeks they calculated the months;
Which in the first they denominated rings of years;
They learned also to watch the duration of the day;
The space between the rising and the setting of the sun;
The period of the moon's journey in the night,
And the interval between sunset and sunrise.
And the periodic revolutions of the planets,
And the seasons of the twelve months,
And the dry and wet, the vernal and the wintry;
Without which all their knowledge would be vain.

In the first days every man
Was chief and priest in his own family;
He taught the simple laws of duty and obedience
To his sons and daughters as they grew.

He indeed was head over the sons,
And his wife was head over the daughters;
But all the household venerated him
As chief and teacher of them all.
The rules of life were few and simple;
There were no subjects for dispute;
Private property was then unknown,
And there was no cupidity to lead to evil.

The first servants of heaven built not temples;
Neither did they construct altars unto God;
They worshipped Him in open places,
And in the unbounded beauty of Nature.
They confined not the Infinite within walls;
They imaged not the Spiritual One by representations,
But lifted up their prayers on the mountains,
And under the sacred shade of forests.
They prayed in the silent grandeur of the woods,
Or by the mighty rivers of the land;
Never was there a more sublime worship
Than that which prevailed among the first.
O men! and O ye chosen ones!
Upon whom the light of wisdom hath descended
Know this, that the silent veneration of the heart
Is not less sweet to God than open prayer;
And the most beautiful temple to the Supreme Being
Is in the sacred solitude of woods and forests;
Approach them not with an irreverent foot,
Neither lop ye a single venerable leaf.
The flowers, the turf, the shadowy trees
Are all consecrated to the Most High;
There is life in every one;

They are silent worshippers of God also.
Mountains too are holy;
They elevate the soul and spirit to august meditation;
By the banks of flowing rivers it is good to wander;
They soothe the mind into sublime tranquility;
Nor less venerable are pure lakes.
They are as the spirit that embosoms itself in God;
He is as the surrounding mountains;
The waters are as the reposing child.

And a thousand years were gone,
And men had increased greatly,
And new colonies again went forth into new lands,
And sought productive gardens for themselves.
They appointed chiefs and patriarchs,
And founded and gave a name to tribes;
They passed through new and different climates,
And journeyed farther and farther on.
They learned the first arts of civilized life;
To muzzle cattle, to sow corn;
To clear the sylvan wilderness,
And cross the rivers and lakes,
And this law Y proclaimed.
Who was the most ancient father of the emigrants.
The veil of a woman is a sacred thing.
Let no man touch it with profane hand.
Y also instituted marriage,
And proclaimed it to be a holy thing,
And ordained that every parent of a child
Should protect and love it all his days.
And that there might be no dissension among families
He ordered that the father should be head and ruler,

And after him the mother of the household,
And after her the eldest son,
And after him the next in years among the sons ;
And over the daughters the eldest born daughter,
Governing in subjection to her mother,
Until all the family were distributed in their places.
And this ordinance Y instituted :
When a child is born let it be bathed in warm water ;
When the mother is strong enough to take the air
Let both be bathed in a running stream.

The first day of the month the first men had set apart to the Sovereign Lord whom they adored ; hence they assembled twelve times in the year to celebrate the King and Father God.
And when they had offered up their prayers
They discussed public matters ;
The most ancient men were seated as counsellors
To whose advice they left all things.
On these occasions also they celebrated marriages,
And gave their children names ;
They led forth colonies,
And transacted all important ceremonies.
Here they first began to institute laws,
And to establish ordinances of discipline ;
To regulate the rights of districts and departments,
And to repress all that tended to insubordination.
Here also questions were propounded
That tended to elevate or instruct the mind,
And intellect first began to display its energies,
And science to unfold her manifestations.
Here also were decided all controversies

That had a tendency to provoke discussion;
Justice was rigidly administered
By the Twelve Counsellors whom they had chosen.
The government was wholly patriarchal,
And was venerable from its mild equity;
Every man guarded the public right
As if it were his own private possession.

But Yu, in the days of Ya, first compiled the laws which from the days of Y had been instituted, and appointed public guardians of the laws; choosing out the wisest and most experienced men, and these indeed were ordained to administer justice; for now the tribes of men had become numerous, and to keep records, and to possess annals, and to make hymns and songs for the festivals.

Then were public teachers appointed, and these indeed kept schools for the children; here they taught useful arts, and inducted them into knowledge step by step. No man insulted these venerable teachers, or treated their admonitions with disdain; the Chief Ruler scrupled not to bend the head when any of the more learned came before him. To these also they taught the primary laws which are the fundamental basis of all societies; making them commit to memory all things needful for their advancement in knowledge and virtuousness.

And unto every man was apportioned a piece of land to be his during his life-time only, and when he died it was granted to his son, for him also to hold it during life; but no man was permitted to sell or pawn the land thus

given to him out of the public stock; or if he did so, it was immediately reclaimed by the venerable administrators of the commonwealth. And large poles or stones were placed to distinguish each one's boundary from another's; and no man was permitted to enter on another's land unless he received the permission of the owner. Great was the honour of the husbandman; the proudest in the tribe did not disdain agrestic arts; and when the soil failed they enriched it with manure, and cut canals in all directions through the fields.

Next they taught themselves to build houses and dwellings; twisting the branches of trees together so as to form roofs; these again they covered with leaves and reeds, and cut wood, and finally with thin layers of flat stone.

But when they first began to wander in colonies, they made themselves tents of skin and cloth; they wove camel's hair and fastened it on poles, and drove their flocks into the central open space. And they drank out of shells or stitched hides, and wooden vessels curiously carved by the hand; the acacia, the palm, the sycamore, and the almug tree, were fashioned into a thousand useful implements. But when they dried the corn they ground it in hand-mills, and baked it in ovens of stone heated by the sun; thus also they found out the art of making bricks and tiles; using first the sun and afterwards fire. And having discovered fire, and the art of making fire, they fabricated flambeaus, which they fed with oil; and after these lamps of earth and stone and brass, to cheer the loneliness of the tent at night. And when they tarried over the unbounded plains, they set

apart wells and fountains for each division; and, taught by experience of the desolating heats, they dug cisterns, and planted trees over them. Then first also they burthened the swiftly traversing beasts, and reclaimed the wise elephant to their use; they passed in summer time into the shade of mountains, and in the winter sheltered them in warm valleys. They clothed themselves in woollen skins, and began to fabricate cloth rudely; great was the festivity of the sheep-shearing, and pleasant the gathering in of the sheaves. They feasted on milk and honey and cheese, and the fruit went round on wooden platters, and songs and dances were instituted as they penetrated the secrets of the starry laws. For seven weeks the harvest feast was prolonged; the whole household reaped and helped to bind; they beat the grain with cudgels, or extracted it from the husk by the hoofs of oxen.

But the cultivated fields they guarded well by watchmen, whose seats were in the lofty trees; thus they kept off birds, beasts and prowlers who might be disposed to encroach on private property, and others tended vineyards which flourished abundantly, guarding them from foxes and thieves; joyful was the vintage season, with vesper dance and song and story. No man exceeded moderation in those ancient sober days; a small measure of wine and water was all that those primitive men enjoyed. And they divided each day into six watches; the first began at daybreak; the second at sunrise; the third in the heat of morning; the fourth was counted from the mid-day; the fifth from the cool of the evening; the sixth in the hour of night. And they counted the hours of the day by the gnomon, and in the night by a sand

watch; the water watch was next invented—the art of fusing metals followed.

And for the night they had three separate watches; the first watch from night to midnight; the second from midnight to cock-crow; the third from cock-crow to sun-rise. And it was commanded: If a man hold himself dear, let him watch himself carefully; during one at least of these watches a wise man should be watchful.

In those days camels were first used for burthen;
The plough was invented and carts and bells;
They painted their horses, oxen and asses, and goats,
And guarded their flocks by means of dogs.
The bow, the arrow, the lance, the sword, the javelin,
Were used in hunting and afterwards in conflict;
They made nets and gins, and snares and pitfalls,
To capture birds and beasts.
The sharpened stakes which they had before used for digging
Were laid aside for spades and shovels;
They invented the wine press also,
And multiplied trees by seeds and shoots.
In those days they learned to catch fish with hooks,
Having formerly used only nets,
And began to trace letters on tiles and stones,
And to cut names on seals.
They kept records of families and intermarriages
On bark, on wood, on parchment, on linen, on lead;
They summoned their assembles with horns,
And after these with silver trumpets;
They measured lands—they scanned the firmament;
They built large observatories of the stars;

They discovered the arts of healing,
And with boiled herbs cured many diseases.
Then they begun to wear parti-coloured robes;
Yellow and purple, and scarlet and dark blue;
They embroidered with painted threads,
And stitched gold and silver, and precious stones on their dresses.
And some began to paint the eyebrows,
And to wear ornaments on the neck and ancle,
And to bore the ears for rings,
And to brace the wrists and arms with gold and silver.
Pottery also was invented,
And all the arts that civilize society;
And a ritual for religious ceremonies was drawn up,
And there were ranks and orders among the people.

CHAPTER XII.

In those days letters had been long invented to preserve the records of what had been discovered; they called each letter by the name of a tree, according to supposed resemblances. Then they graved inscriptions on rocks, on stone, on lead, on copper, on gold and silver; they made bricks and burned writings on them, and chased memorials on precious minerals; they made astronomical instruments of stone—great in size, perfect in proportion—with dials and circles to measure the pace of time, erected on high terraces of vast extent. Then also did they find out the sun's distance from the earth, and

the moon's from her primary planet, and the most exact measurement of Time, and marked the year with three hundred and sixty days. They observed also how the earth revolves ever in a circle around the central fire, and how the vapours ascend, until the sun distils them into rain, and how they fall in spheres back to the earth, whence also they deduced the sphere-like shape of all things, and reasoning by analogy discovered that the other planets were orbs inhabited like the earth of man. And after this they learned abstract ideas, and what the terms which expressed them signified. Time and Space, and Being and Substance, Spirit and Matter, and God and Heaven. Then descending over the plains they builded houses and formed cities; they invented metallurgy and framed musical instruments, and found the magnet and crossed oceans. They extracted from flowers and fruits and leaves, and from the fibres of trees alimentary substances, medicinal compounds and beverages, and learned the art of healing; they spun, they wove, they sewed together; they dug into the earth for gems, and some descended into the deep waters for shells and pearls and corals. Then did they observe the sun; its going forths and its returns; its periodical changes and annual revolutions, and the number of the rings through which he ran. They traced the Zodiack on the firmament, dividing it into twelve mansions, to be a Palace for the Sun in each of the rings; and they imagined lunar mansions also. They watched the Constellations of the Spheres; they noted the stars that rise and set; the planets and the orbs that are fixed in heaven; the mysterious comet and eclipse.

The Apologues of Ab.

These are the wise Apologues of ancient Ab,
As they were delivered unto me by my fathers,
Read, reflect, venerate their counsels;
They are the flower of thought and reason.

The Night Owl chided the Sun:
How horrible are thy dark rays;
The Sun answered: Blame me not,
Blame rather thine own eyes, that cannot see me.

To the sick Horse came a Dog,
Which had accustomed herself to devour the dead;
How art thou, my friend? The Horse answered,
Better than thou wouldst have me be.

The Lamb, looking from a high tower,
Saw a Wolf, and loaded him with reproaches;
The Wolf looked upward from the plain, and said,
Thy place, and not thy strength, protects thee.

The File said to the Viper that gnawed it:
Bitest thou me, who bite the hardest iron?

A report was spread that a Mountain was in labour;
The country people collected from all places;
The Mountain groaned; the Mountain opened;
A miserable Mouse came forth.

The Ass clothed himself in the skin of a Lion,
And went among the herd, which he put to flight;
His master came and caught him by the ears;
Deceive strangers, but not me who know you.

A Dog crossed the plank over a stream,
Bearing in his mouth a dead bird;
He saw his image reflected in the river;
He snapped, and lost the reality for the seeming.

The Cranes and Geese went into a field to steal;
The husbandmen arose against them enraged;
The Cranes flew off on light wings;
But the heavy Geese were seized and put to death.

Every man beareth two bags about him;
One is on his breast; the other on his back;
His neighbour's faults he puts in the first;
His own behind, so that he never sees them.

An Emmet came to a well to drink,
And eager in its thirst fell into the water;
A Dove sitting on a bough dropped a leaf,
And saved the Emmet from being drowned.
A Hunter came with bow and arrow,
And aimed at the heart of the Dove;
But the Emmet stung him at the moment in the heel;
His arrow missed and the Dove escaped.

The She-goats prayed to heaven for long beards:
The He-goats were filled with indignation;
Suffer them, said the god, to imitate your outside,
Their hearts will be as timid as before.

The Lion fell sick; all the beasts came to see him;
But the Fox only remained away;
The Lion sent a message to the Fox,
Expressing a desire for his attendance.
The Fox sent a civil answer:

O King! delighted shall I be when thou art well;
But I can see only the footmarks of those
Who went to visit thee—but never returned.

A Wild Boar sharpened his teeth against an oak,
The Fox inquired, Why throw away this labour?
The Wild Boar said, It is not labour lost,
When I am attacked, my tusks are ready sharpened.

In the summer time the Grasshopper danced and sang;
The laborious Ant gathered in her food for winter;
When the frost raged, and the rains fell,
The Grasshopper had nothing in her house.
She went and asked the Ant to give her food,
But the thrifty housewife answered thus:
They who sing and dance in summer time
Must needs be hungry in the winter.

A Thief bent on robbing a mansion
Tempted the Watch Dog with a bone;
But he barked more vigorously, saying,
Not for my sake but thine own thou art generous.

The summer heat dried up a marsh
Where two Frogs had long lived;
They went to seek a new habitation,
And lighted on a deep well.
Let us jump in, said one, here is plenty;
This well is deep beyond all other wells.
But the other said: What if it should dry up,
How should we then get out?

A Wolf was sorely wounded by a Dog;
He called to a Sheep: I perish with thirst;

Bring me a draught of water from the brook,
I will not trouble you to get me meat.
The Sheep thought over the thing in her mind,
And came to this conclusion:
If I fetch mine ancient enemy drink
How know I that he will not make meat of myself?

The Dog lay in a manger filled with grass;
The Ox came; the Dog barked him away;
The Ox said: Evil be thy destiny,
Who feedest not thyself, nor sufferest me to feed.

A Child slumbered on the edge of a deep pit;
Fortune came and roused him up:
Depart hence, my child, for if thou lose thy life,
Thy parents will condemn me, not thee.

The Tortoise said to the Eagle, Teach me to fly;
The Eagle answered: It is not the course of nature:
Nevertheless the Tortoise still besought him.
The Eagle bare the Tortoise high in heaven;
The Tortoise said, Let go—let me fly back to earth;
But the Tortoise fell and was dashed to pieces.

When first the Lion heard the Bull-frog croak,
He hung his tail between his legs in fear;
But when the crawling wretch came forth in pride,
The Lion saw, and crushed him in the dust.

An Eagle found an Oyster on the sea-shore,
But knew not how to draw out the fish;
A wily Crow came by and said,
Ascend on high: break it on the rocks.
The Eagle rose aloft into the clouds,

And dropped the Oyster from its talons ;
The Crow stood by and ate the Oyster,
Leaving to the Eagle only broken shells.

The Panther and the Fox met together ;
How beautiful is my spotted coat of many colours ;
How mean thine hide. The Fox answered,
Thy beauty is outside ; my excellence is within.

The Dormice met in counsel and deliberated,
How they could most easily get acorns ;
One arose, and said : Let us gnaw down yonder oak,
We shall then have plenty without trouble.
An older one arose and said :
The advice of my brother is without reason ;
For if we cut down all our oak trees,
On what will our posterity feed ?

The Hawk chasing a Dove fell into a net ;
He implored the Husbandman to spare his life ;
Spare me, for I have not sought to injure thee :—
And what wrong didst thou receive from the Dove ?

A Wolf disguising himself in a sheep's skin
Went among the flock, and ate one daily ;
The Shepherd found the cheat and hanged him
High on a tree in the sheep's skin.
Neighbour, said his friends, dost thou hang sheep ?
But he answered : No, truly ;
This is but a sheep in seeming ;
It has the heart and wickedness of the Wolf.

The dying Hawk implored his mother
To pray the gods to forgive his rapines ;

But she replied: How canst thou expect
That they will pardon whose altars thou hast robbed?

When Thieves broke into a great man's house,
They found it empty; there was only a Cock;
He begged that they would spare his life,
For I awaken men, he said, to labour.
But they: The reason which thou now givest
That thy life should not be taken is the worst;
By awaking men thou puttest them on guard,
And so deprivest us of livelihood.

A Boy who tended sheep mocked the farmers
By crying frequently: Wolf! Wolf!
At last the Wolf came, and when he called for aid,
They disbelieved and came not—so the sheep were devoured.

To the Lark that he had fed the Boy spake,
Why will you not return to the cage?
The Lark answered: Because it is more pleasing
To live at my own will, rather than at yours.

A Deer flying from the hunters hid herself
Beneath the spreading branches of some trees;
The hunters saw not, and passed by;
The Deer began to browse on the young leaves.
The rustling noise was noticed by the hunters,
Who shot their arrows into the trees:
The Deer fell dying, and exclaimed:
I perish justly, for I spared not that which saved me.

A Crab that came out of the Waters
Was seized and eaten by a hungry Fox:

I deserve to die, exclaimed the Crab,
Who left my native place for one that did not suit me.

The Lizard said to the Tortoise,
Much I pity your misfortune, friend;
Where thou goest, thou must carry thine house:
But the Tortoise said, The useful never is a load.

The Peacock boasted of his fine feathers to the Crane;
The Crane confessed the Peacock's beauty;
But while the Peacock hardly fled over a hedge,
The Crane soared into the clouds of heaven.

The Cock found a jewel on a dunghill;
If a man found thee great would be his joy;
But as for me, so little do I prize thee,
That I would rather have a barleycorn.

When the Birds assembled to elect a King,
The Peacock demanded to be chosen for his fine feathers;
The Birds applauded his beauty,
And were about to raise him to the throne.
But a Jackdaw said, Pause, my friends,
For if the Eagle happens to attack us,
I fear me that the Peacock's beautiful tail
Will avail us nothing for our defence.

The Pigeons wearied with their wars against the Kite,
Elected a Hawk to be their general;
The Kite was beaten, but the Hawk remained,
And he devoured his Pigeons rapidly.
Then did the Pigeons repent them of their foolishness,
Saying to each other, when it was too late:
We could guard against the enmity of the Kite,
But there is no safety in the protection of the Hawk.

The Crab-mother said unto her son,
My son, walk straightforward ;
The son answered : Mother, I will do so ;
Lead the way, and I will follow.

I saw four Bulls feeding in one pasture ;
A hungry Lion saw them, but he was afraid ;
He said : While they abide together in concord
They will unite and gore me to death.
He spake to each one therefore with false speeches ;
He led them away into separate places ;
He devoured them one by one ;
They were disunited and unable to resist.

The Vulture celebrated his birthday ;
He asked the birds of heaven to the banquet ;
Those who came he received hospitably,
And very hospitably devoured them.

CHAPTER XIII.

God gave unto the first races
A divine knowledge of his Being :
But this knowledge did not prevail
Always and in all places.
It flourished in the central cradle ;
But as colonies went forth it grew faint,
And men fell away into superstition,
And into the worship of the False.

As they advanced further from the primal seat
Where the Ancients had developed Truth.
The memory of their first faith was lost,
And they prayed to new deities.
And first they began to adore the Sun,
Believing it to be the Maker of the World;
It was the most splendid object in nature,
Hence they adored it as the Supreme.
They found the Sun ripened all fruit;
That his genial influence caused productiveness;
That nature seemed to gladden in his presence,
And to sit in sorrow when he was gone.
O Sun! they said, thou art our preserver;
O Sun! thou art our deliverer from darkness;
Thou redeemest the earth from night;
Thou comest to make all things beautiful.
This was their first prayer;
They called their God BAL,
And from that time for many hundred years
They worshipped the Sun as God.
They danced before him and rejoiced,
And covered themselves with fruits and flowers;
They sang hymns in his praise,
And ordained festivals on days sacred to Him.

Three series of commandments did the Ancients give, and of these five were to be observed by all men:—Thou shalt not kill; thou shalt not steal; thou shalt not speak any manner of falsehood; thou shalt not be impure with woman even in thought; thou shalt not use an intoxicating thing. Blessed shall be he who obeyeth these

laws, and maketh them to be obeyed in his tents. Three more in addition to these five did the Ancients institute and proclaim to be observed by the first order of holy persons, who were set apart especially for divine purposes.

Priest of Heaven, be these thy laws:

Thou shalt not eat at unpermitted hours; thou shalt not dance, or sing, or play; thou shalt not use high seats.

Two more in addition to these they did institute to be observed by the second order of holy persons who were not worthy to be admitted of the first:

Thou shalt not offer sacrifices;

There is no sacrifice but of the heart to God;

Thou shalt abstain from hoarding gold or silver,

The blood of man is upon every piece thereof.

And this crowning ordinance they gave, that those who worshipped the God of Heaven should neither desire to do sin in their hearts nor project in thought the means of sin. Sin not in act; sin not even in thought.

Thus the Ancients did command.

And they said: Let the mother be a god to thee; let the teacher be a god to thee; let the guest be a god to thee.

And the Ancients and their chosen ones prayed publicly every day, on a hill shaded by venerable trees; and in the sight of all adored God.

At sunrise they went forth to worship; they offered prayer at sunset also; and after the mid-day meal they rendered thanks to the Supreme NU-MEN whom all adore.

And they forbade the use of magic signs which until

then certain priests had practised. Every priest wore seven rings, and these they ordered to be laid aside.

And these Laws were decreed :

It is forbidden to close the Temple of the Most High ;
Let the door be open all the day.
Let some holy man be always in the place,
To minister to all who are disposed to holiness.
A closed door is an abomination,
Barring up the entrance to the sacred place ;
Repelling the approach of the wanderer,
Who should be received with open arms.
Sun-coloured shall be the robe of a priest ;
Let him take heed lest his spirit beneath it is in darkness ;
And on his head let him wear a crown,
To signify that there is his most noble part.
Let his robe extend below his knees,
And let it be girt with a golden girdle ;
And in his hand let him bear a staff ;
And on the breast of the Chief a plate of twelve jewels.
Let the presence of a priest be holy ;
And let him be proficient in deep wisdom ;
Let each one know the healing art,
And the signs and seasons of the heavens ;
Let twelve pure virgins be consecrated to holy works ;
Let them bear the name of Vestals ;
Let them guard the fire in the temple,
Which shall be kept perpetually burning.
Let them be both high and noble ;
Their bodies free from all imperfection ;
Let them be chosen and set apart for God ;
Immaculate, and free from all defect.
She who transgresses her chaste vows

Shall be expelled with shame, and punished with death;
She is not worthy to minister in the temple;
She is no longer the bride of Heaven.
And let those Vestals be clothed in robes
Whose purity shall outshine the snow;
And let them be girt with golden girdles,
And have golden necklaces and bracelets.
Let them be deeply veiled in public,
So that no man shall look upon their faces;
Let them sing hymns and burn perfumes,
But use no wine as libations.
Let the prayer on the Sabbath be from the high place
Set apart for sacred rites;
Unto this let no layman ascend;
But let all assemble round it at the base.
Then the priest going upward
Shall pray in the presence of all;
A prayer which all can understand,
And for which no man can mock the speaker.
Let the dead be buried in dry places;
In the solitary vale apart from men;
They must not occupy ground that will produce fruit;
Why should the dead usurp that which might feed the living?
In the Cities of the Silent where they repose,
Let no unhallowed thing be done;
Revere their memory, but worship not their images,
For they are no longer partakers of earthly things.
O men! the spirits of the dead hover not near their tombs;
They haunt not their old places on the earth;
Wherefore invoke them not,

Nor offer sacrifice in the place of their repose.
They glide not near the green trees,
Or limpid fountains in which they once delighted,
But are with God, or in the Land of Shadow,
According to the works which they have done.
Let no horses be used for holy purposes
But those that are of a pure white;
But when the body is carried to the grave,
Dark as night shall the horses be.
And over the graves of the dead
Let no stately monument be raised;
But a simple mark large enough to contain
The record of his name, his birth, and his departure.

CHAPTER XIV.

It was commanded unto these leaders
That they should pray twice, daily in a public place;
In the morning when they had broken fast;
In the evening before they retired to rest.
To confess their faults to one another;
To discourage every evil thought;
To speak not to females alone;
Nor look after any whom they passed in public.
They were not permitted to think of dainties,
Nor to affect a friendship which they felt not;
Nor to hunt after the rich and great,
With praises to procure gain.
They were sincere in all their dealings,
Cherishing not at any time a treacherous thought;

And when they affirmed, they but said, It is;
And when they denied, they said, It is not.
They did not yield their hearts to anger,
Nor were they moved so as to strike any;
But they were gentle in their speech and manner,
And kind and compassionate to all.
They did not have weapons of war,
Nor did they pronounce a judgment upon any;
Not for them was it to declare, He is good;
Or that other is an evil man.
They did not look on any with contempt,
Nor laugh at any so as to make him ridiculous;
They did not ever pass a comment
On the comeliness or deformity of others.
They did not frighten or alarm any,
Neither did they provoke any to contention;
But they endeavoured to accommodate quarrels
By diffusing friendliness among the disputants.
They did not boast of birth or learning;
They meddled not with public affairs,
They did not drink spirituous liquor,
Nor did they have more than one dress.
They did not sleep out of their own homes,
Nor did they turn to sleep again when once awake.
They did not eat out of gold or silver,
Nor did they play at any game of chance;
They envied not any his possessions;
They did not lie on the same bed with any;
They were not in anger, nor did they retain anger—
I would that all were like to them!

Exalting above all things are the prayers of the

Ancients; and full of glory are the visions that were seen by the old. Give thy thought wholly to these, O pupil, when thou kneelest at the lotos-feet of the Divine Narayan.

Meditate in this wise: Oh! how beautiful would the earth of mortals be, if it were ruled by the Good Law that at the first prevailed. Lovely to behold, perfectly pure, a garden of flowers; reposing, as it were, amid walls of lapis lazuli. Its tribes would be as a chess-board, with blended chequers of gold and ivory; and every tree that grew upon it would glitter as with diamond.

Thus two thousand years passed, and in the first cradle there was little deviation from patriarchal virtue; but as the colonists extended farther and farther into the boundless Cuthian plains, and men began to spill the blood of wild beasts in defence of themselves, their herds and flocks, and to clear the forest of destructive animals, with which the globe was almost overrun; private property exerted its destructive influence, and great hunters began to subdue men; and the fruits and flowers which they had hitherto offered to the Sun and to the Lights of heaven, and to the Elements, the Fire, the Air, the Winds, the Waters, and even the Earth on which they lived, and the Mountains and Lakes, were gradually abandoned for offerings of animals which they slew. Then did a fierce thirst of blood burn within them like fire, and contests arose, and men were first slain; and the great began to oppress the feeble; and brute strength was seen to overawe justice. And stringent laws became necessary to repress undue violence. But the laws themselves were disregarded by those who were strong enough to defy them. And the centuries passed, and crime grew

common among men; and rapine, cruelty, and robbery and death were indiscriminately resorted to by giants. And justice seemed no longer on the earth; and every man did as he thought fit; and many denied the existence of God, and said that the Sun was but a fire. And chiefs of great tribes arose, and tribe fought with tribe even unto death. And certain artful men set themselves up as the sole ministers of public prayer. Then all began to be in confusion, and primitive peace was gone. The strong hand governed all things, and the cunning head made a slave of the strong hand.

Thus first began Tauric worship,
And the Sun was symbolized by the Bull;
They placed him on a high mound,
And offered him divine honours.
And the priests taught that the Sun descended
Into the body of the Bull;
And witnessed in person the homage paid
By those who sought to do him reverence.
The White Bull was the emblem of the Sun by day,
And the Black Bull of the Sun by night;
And thus idolatry by slow degrees
Crept over the hearts of men.

And after Tauric worship arose the adoration of the Moon;
For they said she was the spouse of the Sun;
That she was the fertile womb of all things;
And they symbolized this planet by a Cow.
Therefore they assembled to worship her also
On the first day of the new Moon;
And in the middle of the month when she had increased,
And in the end when she was at her full.

And the men gave their chief homage to the Sun;
And the women gave their chief homage to the Moon:
And in time religious feuds began
Between the priests of the Sun and Moon.
Each claimed precedency and the chief honour;
And their votaries rushed to slaughter;
And they invented legends and fables and miracles
To magnify the glory of their divinity.
Yet some there were who abhorred all image-worship,
Thinking it derogatory to the Supreme One;
They feared to symbolize the Splendid Lord
By the likeness of any earthly creature.
Therefore did they bow themselves to Fire alone
As a symbol of Him who is Pure Flame;
The sacred type of the bright Ethereal One,
In whom can no corruption dwell.

And some confessed their sins to the Sun, and bathed in the running stream, saying, Receive our sins which we have confessed, and bear them with thee to the sea. And some worshipped thunders and lightnings; and sought to conciliate the eclipse; they burned perfumes, and consulted birds of augury, and bowed towards the East to salute its Star. But vain are these, and vain are astrologers; there are no lucky or unlucky days; the cries of birds, or the howling of animals—all these things are foolishness. And they instituted dances in honour of the heavenly choirs; they divided the people into castes, to imitate the Kingdom of the Spheres, where all are placed according to their rank. And they who wandered over the immense plains, placed themselves under the protection of the Stars, each tribe selecting a

particular Star, to which it offered up its homage. Thus from Star-worship astrology began; and from astrology oracles and divination. And some dedicated fountains to the Sun, and others pillars and altars of fire; and the Signs of the Zodiack were worshipped as astronomical knowledge increased, and rivers and seas were called sacred, and victims were offered to them in sacrifice. The Elements, the Stars, Animals, and even plants,—all the distinguishing features of Nature, which bear imprinted on them the idea of the Divine, became the symbols of His splendid attributes. They built mighty cromlechs; stones of weight immense evenly balanced. Then also began slavery upon the earth, the most abominable before high heaven; for the captives taken in war they enslaved, and putting out their eyes, compelled them to works of toil: to till the earth, to reclaim wild cattle, to erect gigantic works in stone; thousands were sacrificed at these works; they fell dead upon the plains. Hospitable they were to all strangers; each man's dwelling was an open house. Boldness was in every heart, and fearlessness of death, and love of freedom. They loved justice also; but were cruel, fierce, and superstitious. Hence they began to be called Giants by those whom they had bound in slavery; and with slavery began almost every vice that can degrade and brutify mankind. And when they wholly cast away God, and began to sacrifice to idols, then did they scale heaven, and sought to dethrone the Lord.

The Laws of the Ancients were the first religious guide,
And those indeed were followed for many years;
But when they perverted them to evil purposes,

Then a Revealed Law became necessary.
For the first Law symbolized the Supreme,
Until the types usurped the place of God ;
And the Bull, the Cow, the Ram, and the Fire,
And the Horse began to be deemed sacred.
Those at first were regarded but as signs
Of the high attributes of certain Powers ;
But in course of time they began to be worshipped
In place of the god whom they represented.

CHAPTER XV.

The Lord looked upon the earth and pitied the earth,
He spake unto the Holy Spirit ;
He proclaimed the Hour of the Messenger
Who was to reveal the Law of Heaven to man.

God spake unto the Holy Spirit—
O Beautiful One, the hour is come :
The races of mankind have grown impure ;
They have fallen away into darkness.
In the Sacred Cycle
Let the Advent of the Comforter be ;
On him thy dove-like spirit shall descend,
He shall bring the Wanderers to reason.
He shall be a MIM-RA of Heavenly Truth,
And shall unseal the Heaven before the Earth :
He shall open the Celestial Gates of Wisdom,
And shall renew light among men.
Then it was the Messenger of God
First descended upon the earth,

To bring back the sons of earth to Heaven,
And to make old things new.

O Vipaswi!
Treasure of holy knowledge,
Teacher of all degrees of men,
Endowed with ten powers,
Gô! descend! proclaim!
Adore not rivers;
Worship not the Sun or Fire,
Fear not spirits.
Bow not to Moon or Planets;
Venerate not the manes;
Put no faith in lucky or unlucky,
Or in phantoms, or dreams.

This did the First Menu declare:
It is unlawful to make an image of God
In the shape of man, or woman, or beast,
Or to set up any symbol of the Supreme One—
Behold the Heavens, and let that be His symbol.
O men, pray not to the Sun,
For the Sun is not all-present;
He cannot hear your oaths;
Neither can he bear testimony to the words ye utter.
Bow not before the Moon in adoration;
For the Moon is only a sphere of darkness,
Which images the sunlight as in a mirror,
But hath neither life, nor strength, nor power.
Kiss not the hand, or bend the knee
Before the Stars of evening or morning:
They also fulfil their appointed duties;
They are the servants of God even as ye are.

Worship not the Aerolite which some have made a God,
Pretending that it was an image sent from Heaven;
Verily it is nothing better than a stone
Discharged from some volcanic cave.
Offer not lambs, or kids, or calves,
Or sheep, or cakes, or fishes before God;
Neither sacrifice ye horses, nor children,
But offer up your own hearts of purity.
The Sun hears not, nor does the Moon avert evil;
There is no power in her cat-headed statues;
She tastes not the fragrant food
Which ye offer when her new orb appears.
O men! there is no god in the thunders,
Neither doth any god preside over the lightnings of the sphere;
The sea is impelled not by a Power, but by the winds;
The rivers flow not at the bidding of any.
Vain is all adoration of the Star of Day;
Vain is the tauriform symbol of his splendour;
For this is not a god, nor hath this power,
The God of Heaven alone is the Most Mighty;
To Him all causes and effects are referable;
He moves in thunders and in lightnings;
By His Eternal Hand is Ocean guided,
And winds sent forth and rivers are restrained.
He is the Mighty One who doeth all things;
He is the All-Conquering and All-Powerful;
The solar star is but a speck before Him:
The constellations are but drops of dew.
He hath imposed transcendent Laws
Upon all those elemental forces;
They yield to Him, and pay Him homage,

But of themselves they possess no energy.
Some there be who sacrifice animals,
As if the Holy One of Heaven rejoiced in blood
God rejoices only in the pure of heart ;
In those whose spirits are snow-white.
His religion is of the spirit, spiritual ;
His worship is heavenly, not corporeal :
Like water flowing brightly through a rock
Is the stainless spirit of the Child of Heaven.
And sweet and like unto a heavenly thing
Is the pure treasure which it bringeth :
But like water flowing through a stagnant marsh
Is the spirit of the child of earth ;
And equally impure is the offering which he bringeth ;
Think ye that the God of Brightness will accept it ?
O ye Heavens bear witness of my words ;
And thou O starry firmament stand forth ;
Arise to testify the truths that I proclaim ;
That man may not be ignorant of the One.
That he may not bow him down and worship
Before the gods of his own creation,
Whom he hath made to be divine in his fancy ;
But know the One Mighty Lord of Heaven,
Who may be seen as plainly as the sun ;
For Man may learn much of the Divine
If he chooses to seek Him out :
God reveals himself to those who seek Him ;
He flashes in light upon their hearts ;
But they who never have sought out God
Declare that nothing can be known of Him ;
But that He is veiled in darkness for ever :—
Verily they have not desired to know.

Those who know Him, who is greater than the Universe, the Great One, the Infinite, who is Concealed in all beings, the only Pervader of the All, the Ruler—become immortal.

Know thou that Perfect, Infinite Spirit, who is like the sun after darkness: He who knows Him overcomes death: there is no other road.

By Him, than whom nothing is greater; than whom nothing is more subtle; nothing more ancient; who Alone stands in the Heavens, an unshaken tree; by Him, the Perfect, is the All pervaded.

He is the Almighty, the Lord of Truth, the Lord in Truth; the Impeller of all that is; the King of purest happiness; the Light; the Eternal. Those who know Him become immortal.

The Spirit of a thousand heads, a thousand eyes, a thousand feet: present everywhere: his hands and feet everywhere: his eyes and face everywhere: his ears everywhere, everywhere; with all the senses, yet devoid of the senses. Those who know Him become immortal.

May He bestow on us His Divine Auspice.

O God, thou art One, thou art Many; thou art Fire; thou art Ether; thou art the Wind; thou art the Waters; thou art the Sun; thou art the Moon; thou art the Stars. AO!

Thou art woman, thou art man, thou art the youth; thou art the Virgin; thou art the old man trembling on his staff; thy face is the Universe. AO!

Thou art the black bee; the green bird with the red-coloured eye; the cloud in whose womb the lightnings sleep; the seasons; the seas; without beginning Thou embracest all; for by Thee are all worlds created. AO!

To the God, who is the Lord of the Gods, in whom the worlds have their support, let us bring our hearts. AO!

Whoever knows Him, who in due time is the Preserver of the Universe, who concealed in all beings is the Sovereign Lord of all: with whom the gods are everlastingly united; who knows this gets liberated from all bonds. AO!

O men! ye have learned of your forefathers
To destroy your female children;
But this indeed is a murder before God,
As great as is the murder of a full-grown man.
For ye rear the innocent ones till they be six years old,
Then ye say unto your wives, Dress them,
Perfume their clothes, array their hair,
Behold I carry them to their mothers.
And when ye have done so, ye lead her forth,
Ye lead her to the pit which ye have dug;
Ye say unto her, Look in—cast thine eyes down;
And when she doeth this ye cast her headlong.
O Men! this is murder;
Ye shall answer for it to the Lord of Heaven,
Who sendeth children that they may live and be happy,
Not that they may be killed by their own parents.

O God, whose work is the Universe; thou Supreme Spirit-Soul who art always dwelling in the hearts of all; by the feeling, by knowledge, by meditation Thou art revealed. Those who know Thee become immortal. AO!

When all ignorance has disappeared, when there is no darkness, then there is neither day nor night; all-blessedness alone prevails. The Spirit of the Sun-Spheres

shines in wisdom. All partake of that boundless Ocean. AO !

Not one is capable to comprehend Thee, neither in Space above, nor in Space below, nor in the Space between. For Thee, whose name is the glory of the Universe, there is no likeness. AO !

Not in the sight abides Thy splendid form; none beholds Thee by the eye. They who feel and see and recognize and know Thee as dwelling in the ether of the heart, by pure intellect become immortal. AO !

May Thy face shine upon us for ever. May Thy Divine Auspice illuminate and preserve us.

Some there be who fear the sun's eclipse,
Who tremble when a shadow steals over him ;
Let them not be faint of heart, nor white with terror,
For this is but a sign in the firmament.
The darkness shall pass away from the bright disc ;
The twilight veil shall be uplifted ;
The glorious orb of beauty shall re-ascend
Before the eyes of all in ancient majesty.
The gloom shall pass from the face of Nature,
The birds that hid themselves shall come forth,
They shall emerge again into the happy sunshine
From the leafy covert of their fear.
The four-footed creatures of the forest
Shall exult and be glad when the light cometh again.
They buried themselves in their dark houses,
But they rejoice when his beam re-appears.
O child of truth shalt thou be apprehensive
At a shadow stealing over the sun ?
Know that God is wakeful ever,

That He will protect the least of His works.
He watcheth over the splendid planet;
He will not quench its glory in gloom;
But shall uplift him in the high heavens,
The beacon and the cheering light of all.
But the sun himself is powerless,
He cannot command the shadow to depart;
Were he a god, or had he aught of godlike power,
Think ye that he would suffer his body to be darkened?

As the Sun, manifesting all parts of Space, above, between, and below, shines resplendent, so overrules the All-glorious, Adorable God; the One who is Alone; the All that exists in likeness of the All. AO.

He is not woman; He is not man; but He is each, and all, and everything. AO.

The soul embodied is to be thought of like the hundredth part of the point of a hair, divided into ten thousand parts; but He is Infinite. AO.

Whoever knows Him, who is greater than the multiform Universe; greater than Time; upon whom the Universe turns round; who is the establisher of Light, the destroyer of Darkness, the Lord of all Glory; he shall be as one of the immortals. AO.

He is the Manifester by whom the All becomes manifest; the One in the midst of Fire and Water and Ether and Earth; knowing Him we shall overcome death; there is no other way. AO.

Son of Man; thou art commanded by thy Lord
To be stedfast in the practice of devotion;
That thou mayest make manifest before other men
How ardent is thy love of God.

Son of Man! thou art commanded by thy King
To pursue Truth above all things;
That thou mayest enrich thy soul with wisdom,
And make thyself worthy of the Father.
God is the All-Beautiful
Whom thou shouldest not cease at any time to adore;
God is the All-Embracing,
Whose arms are ever open to the Spirit that communes with Him.
Askest thou how shall I commune with God?
By prayer thou shalt stand face to face with Him;
Askest thou, how shall I perceive His beauty?
By learning Truth which is His shining Image.
Many there be, virtuous in their own conceit,
Who say aloud, I have not blasphemed God;
I have not rebelled against His pure commandment;
Why then do I need prayer?
Amen, I say unto thee, thou lost one,
If thy life be not in accordance with God's Law,
Thou art a blasphemer against His pure Word;
Thou art a rebel all the moments of thy days.
Knowest thou, where this Word is to be found?
Verily in the Book of God;
Knowest thou where this Law exists?
Verily in this Book, and in no other.
If therefore thou knowest not this Book,
How shalt thou know the Law of God?
If then thou errest against this Truth,
How shalt thou avoid to be a rebel against Him?

Tranquil, holy, without parts, without spots, the last bridge to immortality; brilliant as fire when it consumes

the wood—to Him let us, who desire liberation and immortality, reverently and virtuously make approach.

All that is visible on this earth is to be enveloped, wrapped up and lost, as it were, in the one absorbing thought of God the Ruler. He who renounces the world shall save his soul; but he who clings to the world shall lose it. Do not covet the riches of any one.

To him who abandons all thought of the world, nothing is left but the soul; this only becomes his thought. The visible is unreal, is fleeting, is finite; do not desire anything which thine eye can see.

To the godless worlds, covered thick with gloomy darkness, with ignorance, with the transient, with the unsatisfying, go all those when they have departed from this earth who have been slayers of their own souls.

Those who worship ignorance enter into gloom and darkness and confusion; but into still greater darkness and confusion those who are contented with a half-knowledge.

Those who worship uncreated nature, enter into gloomy and chaotic darkness; but into still darker chaos do they pass who are devoted to created nature.

These truths have I learned from most holy Saints and Sages.

O men! my duty is truth; my life is truth; my words are truth. God is concealed within the brilliant disc. If thou wouldest see Him, learn of me.

O Spirit of the Sun-Spheres, disperse thy rays; dispense thy splendid light. Let us behold thy form of splendid lustre. That which Thou art, are we, Thy sons.

Om! O my mind remember thine acts; remember,

remember. God knoweth all acts. Remember, remember.
My son, illuminate thee with divine knowledge,
And seek inspiration from on high;
For these remove thee away from avarice;
They subdue the passions and excite to virtue;
Let thy pace be orderly and venerable;
Let thine aspect be grave and sedate;
Let thy words be soft and well-weighed,
And if thou smilest let it be with sacredness.
Pollute not thy face with laughter;
For this is the disease of a fool;
Reverence also those things
Which the vulgar deem of little worth.
Foresee trouble, that thou mayest prevent it;
But, if it comes, endure with equanimity;
Speak not harshly of the dead;
Be silent also of the living,
For a long abasement follows arrogance,
And on the heels of conceit disgrace treads.
Engage not in a controversy with the ignorant,
For thou shalt not gain by thy victory over him
A common stone will break a diamond;
A piece of lead will bruise a golden cup.

Worthy of honour is the cow;
Worthy of honour is the horse,
He who gives them not their due food
Shall meet with public reprobation.
And the camel that labours for thee,
And every bird and beast that gives thee joy,
Unto these let all attention be given—
Food and water, and light and shelter.

Let the life of a dog be held in honour;
He is the friend of men and cattle;
He defends the sleeper;
He drives away the wolf;
He watches the thief
Who prowls about the fold at night;
He hears his footstep afar off;
He awaits his coming and seizes him.
How patient is the dog—how watchful;
How friendly, brave and temperate;
How he cleaveth to his own household;
How grateful for his master's greeting.
He rejoices with you in prosperity;
He deserts you not in trouble;
He offers his life for his master—
Let him be held in honour.
The ignorant man is like the dull earth
That hath no seed within its cold embrace;
The winds of heaven blow upon it,
And the sun shines over its hard surface;
The dews descend upon it in the night;
The soft rains moistens its dark bosom,
But it is still a clod of mere clay
Producing nothing fair and useful.
But the wise man is like the virgin mould
Wherein is set the seed of a beautiful tree,
And the winds breathe, and the dews descend,
And the sunbeams warm its breast,
And in the spring a young plant buds forth,
Lovely in its verdure as an angel;
And the birds sing above its green branches,
And the breath of heaven plays amid its leaves.

Who is he that prefers the darkness to light?
Or the whirlwind to the splendour of the sun?
He is like the dull and seedless earth;
And he shall generate nothing good in all his days.
Who is he that prefers the mist of twilight
To the soft and shining brightness of the morning?
Dark and diseased are the eyes of that man;
His spirit is obscured by the flesh.
For the Truths of God are as the morning sunbeam
That wafts delight and freshness from its heart;
But the Falses of the Unholy are a glimmering vapour
That mislead the wanderer to his ruin.

The world of man, the mighty Universe,
Is nothing in the eyes of Him who made it;
Behold these glorious Palaces of Heaven,
They are but sparks of light in the eyes of God.
Within their circles meet without distinction
All the spirits of the innumerable ranks—
Kings and slaves, masters and servants—
Yet all are nothing before God.
If, then, these mighty organizations
Are but as small grains of dust before Him,
How much less are mundane things?
Or the trifling incidents of the deeds of mortals?

My son, in all thy varied passages through life, remember thy God who made thee; He is the Parent and Universal Guardian; He is the spirit of Perfectness and Love. To all spirits He hath given free will, so that they may choose between Him and the Earth; He who chooseth the Earth shall have gold and estate, but he

shall never dwell with God in Heaven. He who chooseth God shall have only spiritual wealth, but he shall dwell everlastingly in the Paradise of Light. Remember well, I beseech thee, this truth, and deviate not from it in the least, though all the influences of Earth impel thee; for whatsoever thou shall gain on Earth by cleaving to the Earth, thou shalt lose an hundred fold in that Eternal Land which is God's bright Garden. In all things be just; for justice is more beautiful, and more worthy to be followed, than parent or friend, or brother or lover. For all these are of the Earth; but justice is the divine breath of God. He who goeth away from her goeth away from the Father. God is the Universal Spirit in the midst of all things; He is the Beginning and the End; if that indeed can be called either, which never had beginning, and never shall have an end. He is Incomprehensible by human intellect; He is Invisible by the human eye; but of all that is visible or comprehensible in the Universe God alone is the Divine Author. Man knowing not His Sublime Unity falleth into vain polytheism, and is excluded from his heritage of happiness; but I say, Thou shalt not worship any other than God; for in the heavens are neither god nor goddesses; there is only one God there, Our Lord. Let no man pray to any other. He who adores any other but the One True God, maketh in his heart an equal to that God; he is an idolator; he is no true believer; nor will his Lord own him as a worshipper. Know that there are two Everlasting Mirrors in which thou mayest behold the Face of God; the first is in the Universe of Beauty about thee—the second is in the Book of God. Whosoever readeth these aright shall not go astray. When

thy passions tempt thee, fly to this Book; meditate on it with faith, and thou shalt be saved. Yet follow not its Word because of custom, or the fashion of society, or example set before thee; but because thou makest it a vital part of thy life. Neither seek thou to find God far or near; at home or abroad, in temple or in man; for God verily is in this Book and in no other. Let every line thereof be unto thee a Law: Behold it is the Everlasting Ordinance of Heaven. Its wisdom shall increase thy purity; its knowledge shall teach thee innocence; its voice is the music of the spheres; it is a symphony of beautiful sounds that follows the Divine. Its strength shall uplift thy spirit in a golden chariot upward even unto the Heaven of Heavens. There is a reward for every species of obedience to it; there is a punishment also for every act of disobedience; and these are administered in perfect justice without regard to the places of individuals. For God the Legislator will not permit His Law to be broken with impunity by the wicked. Think not that He reserves His justice for another state; in every state of being He exercises it and shews it; as well in the Earth of Man, as in the Heaven of Spirits, His Laws exist, and regulate all places; wherever they are transgressed punishment follows, whether it be in the body, or in spirit existence.

This also did he teach:—

Mother of the Universe,
Goddess of Life, more dear than life,
Before thy lotos-feet we bow
In lowly veneration.
Thou art the Great Goddess—

The parent of the visible All ;
The Effect from the Mighty Cause ;—
Boodh is thy Lord.
Clothed with beauty everlasting,
We give thee reverence ;
Queen of Gopis and Apsaras ;—
Boodh is thy Lord.
Beautiful thou art as the Sun ;
As the Moon star-surrounded
Yet we pray not to Sun or Moon ;—
We pray to Boodh thy Lord.
O Beneficent,
Adi-Bhavani ;
O Divine,
Achal-Eswara.
O splendid and perfect Orb ;
O Sun newly risen ;
O Moon calm in loveliness ;—
Boodh is thy Lord.

CHAPTER XVI.

Thus arose the Illuminator, the Giver of Light, who gave eyes to him that was grown blind, so as to cast away the burden of sins. All his virtues were perfect. He satisfied many with good things.

In all the three worlds there was none like him—the eminent. To this world sleeping for a long time immersed in thick darkness, he caused the Light to shine.

The prince of physicians came to cure them from all diseases. They who having his instruction grew wise and sound, feared not the destruction of the body.

His instruction was without fault; exempt from all confusion; free from principles of darkness, and full of the precepts of immortality. It is worthy to be honoured both in heaven and on earth. Reverence be to him; Reverence be to him.

And after the First there came a Second Menu.

O Sikhi? O Kapirila!
Thou supreme Sage,
Who didst pass the boundaries of the world;
Honoured be thy pure name.

He also was Aditya-Bandhu; he also was a Messenger of God; and he appointed priests and missionaries, and they carried the sacred words into the dwellings of all men. And they traversed great lands, and crossed deserts and mountains, and despised all dangers, bearing Truth. And their holy preachings perished not, because they were the flame of heaven; yea, they were transmitted from father to son until this very day wherein I preach. But in the lapse of years, and in the change of customs, and in the departure of colonies, and in the separation of men, and in the growth of vice, and in the decay of virtue, great were the revolutions that took place. For vast possessions gave rise to contests, and from the lust and habit of gain selfishness arose. Hence injustice, battles, and ambition; poisonings and luxury, and falsehood and misery. Equity, mildness, the influence of religion, the gentleness of piety, were of no effect; and the worship of the Divine degenerated into a depraved idolatrous superstition. The ways of the Children of Earth

became dark, depraved and wandering; they rioted in the orgies of wickedness, and gave themselves up to all impurity. Through every land was virtue depressed; through every tribe was vice encouraged; and priests, and hoary patriarchs became the teachers of every kind of sin and foolishness. And they who beheld virtuous actions imitated them not in their own lives; but held them up to the laughter of the unthinking, as the enthusiasm of fools and fanatics. And this, O Son! has been the condition of the Earth for many hundred years; wherefore the Cycle of the Sun hath dawned, so that a new race may now be taught in wisdom.

OM!

To him, whose virtue was immaculate, whose understanding was clear and brilliant, who had all the sacred characteristic signs; who possessed foreknowledge; reverence be to him.

To him who was clean and pure from the taint of sin —the spotless; the celebrated through three worlds; the sage of the three sciences; who gave eyes to know the degrees of emancipation; reverence be to him.

To him, who with tranquil mind did clear up the troubles of evil times; who did instruct with loving kindness all moving beings in their destination; reverence be to him.

Muni! whose heart is at rest; who delightest much in explaining every doubt; who hast undergone rigorous suffering on account of moving beings; thy intentions are pure; thy practices are perfect. Teacher of truths who, being liberated, didst desire to set free others also; reverence be to thee.

O Son of Man! answer me and say
What wilt thou declare unto thy God
When the sleep of life hath passed,
And thy spirit meeteth the Master?
Not by gifts or legacies or sacrifice.
Canst thou prevail over his all-perfect justice;
Not by offerings at shrine or altar
Canst thou bribe thine Everlasting Judge.
These things add not to the glory
Of the glorious king of Heaven;
But they are all vain and useless
Before the tribunal of the Most High.
God will not demand from thee,
On that awful Day of Judgment,
Who was thy father? or who were thy kindred?
What was thy fame? or where were thy possessions?
He will ask thee to declare thy good works;
To make manifest the piety of thy spirit;
To recount thy deeds of beneficence to man;
To reveal the holiness of thine heart.
What wilt thou answer, Child of Earth,
When God will so demand of thee?
Or what will it then avail thee to have known
Duties which thou didst never fulfil?
Thou wilt resemble him who ploughed
But set not seed in the earth;
And when the time of reaping came,
Behold he had nothing but weeds.

O Son! not for thy personal reformation alone labour,
But for the reformation of all thine erring brethren;
Purify thyself first and then go forth,

To deliver them from the evils that oppress.
These evils are the result of institutes
Invented by wicked rulers;
But there are no laws that bind men,
Save only the Immutable Laws of God.
All the tyrannies of the earth shall perish
When the moral nature of man is made beautiful;
For no power of evil can overthrow
The majestic march of virtue.
Then shall universal brotherhood prevail,
And all shall be at peace as in heaven,
And great shall be the force of love;
It shall accomplish all things noble.
Fear doeth nothing well;
But Love can accomplish all things;
Love is the natural offspring of the heart;
But fear and hatred dwell together.
They abide where tyranny exists;
They are its natural and base production;
They are like a sore disease in the spirit,
Reducing man to a wild beast.
Darkly-false therefore are all creeds
Which teach not love but hatred;
Which minister to the pomp of priests
And enjoin not practice but profession.

There is only one true love;
The love of God and of each other;
And there is only one true religion;
The religion which is founded on love like this.
The religion of God consists not in mere belief in God,
But in fulfilling that which God ordains;

The wicked may have faith as strongly as the good;
But if his faith be dead, and produce not fruit,
It will avail him nothing in the end.
Amen, I say unto ye,
That if ye will be saved by religious faith,
Then so do, that faith may enter into your lives,
And sanctify your daily actions.
For mere religious belief without good works
Will pass no man into the Heaven of God:
There is no faith where there is no charity;
God alone is Divine Truth and Divine Good;
He who believeth in this Divine Truth hath faith;
And he who likens himself unto this Divine Good
He indeed hath perfect love.
So faith and love are the perfection of man's life,
And charity is the life of faith in God;
Many are there upon the earth who do good,
Not for the sake of good or God;
But because it conduceth unto an earthly profit;
These are they who love themselves not God;
And who love the earth more than the Heavens,
Whereof virtuous charity is a living type.
Walk not in the footsteps of these men,
For thy spirit is an angel of light;
And even as the angels of light should it do.
Man spiritualizes his nature by benevolence;
By making love the end of all his actions;
For the spirit is not subject to the organs of the body,
Nor is it influenced or controlled by them;
But these organs are symbols or manifestations
Of the spirit that is within and moves them;
They are fleshly types of its faculties,

Changing as the spirit changes;
Improving with its improvement in religion
And growing brutalized by its debasement in evil.

CHAPTER XVII.

ADORATION to Hou, the Creator, the Most Holy; the Omniscient and Supreme God.

O Creator, Rhe, Om, En,
Amen,
Amen,
As thou willest be it ever done.
I see Thee rolling in clouds,
And in the vivid flash amid the forest;
I hear Thy voice in the dark gloomy waves;—
Like a sword of fire it enters into my heart.
Let me hymn to Thee a song of praise
Ascending like a pillar of fire;
Sovereign Ruler of the Power of Air,
The sun trembles when it sees Thee.
Oh! that thy Day of Light were come.
When we shall reach the star of our desire;
When the universal lights that now glitter
Shall grow faint, and feeble and dim.
Night shall rush upon them;
But in that mystic Night shalt Thou be wrapped.
And all the gleaming orbs that shone like spears
Shall melt away in mists.

But thou, O Judge of Circles,
The light, the golden-hued Protector,
Shalt appear amid the fire-clouds
With the Princes of the sapphire belt.

OM !

The Earth of Man assumed its present form
After it had been changed fourteen times;
Seven times by fire;
Seven times by water.
But when the races of mankind first began
(Hearken ye, unto this golden palm leaf from Heaven)
The waters retreated into their deep beds;
The lotos-bearing Earth was separated into continents.
Then sprang forth the Mystic Tree
Crowned with Twelve resplendent Flowers;
Emblems of the Gods who were to appear on earth,
In whose light and fragrance all things should be renewed.
The Sun with an interior of resplendent gold-flame
Shone full from behind the Eastern Mountains;
When he had completed his allotted cycle
He sank into the west beneath the blue waters.
Then the Moon with an interior of ruby set in silver,
Shining with serene light amid the constellations,
Arose in the opposite side of the heaven,
Riding in her car drawn by thirteen stars.
Thus the Sun and Moon and radiant Lights
Were manifested unto the primeval people;
The hills, the four oceans, the forest wilds,
The lakes, the rivers, were produced,
And the races of men, strong and pure-bodied,
Lived upon the earth and the fruits of the earth;

And the energy of the rude and headstrong passions
That gave birth to viciousness was all unknown.
The whole earth, so far as it was peopled,
Was a garden cultivated as if by one family:
Yielding from ten thousand trees ten thousand fruits,
Which each one took according to his pleasure.
No man said unto his brother, This is mine;
Therefore you shall not taste of that which is another's;
But every man said, All is thine,
And thine is mine, and mine is every one's own.
Thus in these golden-lotos years of peace and purity;
Happiness was diffused over the whole land;
Truth, justice, excellence, good will,
Animated the minds and hearts of all.

Years revolved into many years,
And the days of innocence departed;
Covetousness began to hoard for itself;
Private possessions were then claimed.
Laws were enacted by the wisest
To restrain the strong, the lawless, the all-grasping;
And to pronounce the Laws judges were appointed
Whose decisions should be supported by the community.
There are the first Twelve Decisions
Which were pronounced by the Wise and Holy:
Let them be graven on the golden palm-leaf;
Let them be remembered by all mankind.

I.

Two men came before the Chief Judge,
Each claiming certain lands for himself;
You have taken my land, said the complainant;
I have only kept my own, answered the defendant;

You have beaten me and my family, said the complainant;
It was in defence of my possession, upheld the defendant.
It has been mine for years, said the complainant;
It has never been thine, rejoined the defendant.
The Chief Judge said, This quarrel must not be;
It arises from the want of land-marks;
Let persons be elected out of each community,
Who shall assign to each that which is his right.
Let every ten choose a man;
Let them engage to abide by his decisions;
Let him mark out, on due inquiry,
The true boundaries that belong to every one.
Let the marks of a boundaries be these;
Hills, houses, wells, tanks, lakes, caves, rivers,
Zayats, large trees, stones, pillars, heads of cattle,
Bones, chaff, ashes, charcoal, sand,
Broken chatties, streams, channels, ridges, posts and clumps of brushwood.
Let these be the land-mark for all boundaries;
Thus there shall be no more disputed titles;—
All applauded his decision,
And from that day forth land-marks were set up.

II.

Certain persons who had a covetous disposition,
And desired to appropriate to themselves the lands of others,
Went and destroyed the land-marks;
They were brought before the Chief Judge.
The Chief Judge said, Let the community be divided

Into hundreds, thousands, tens of thousands, hundreds of thousands;
Let magistrates be placed over each division,
To whom shall be referred these present strifes.
Let each district, judge as well as it may,
Strictly within the limits of its own jurisdiction;
Set dykes, trees, bamboos, mounds and pillars,
To indicate the boundaries of every man's land.
If, after this is done, any one district
Shall interfere with or destroy the land-marks of another,
Or if the inhabitants shall wrest them from each other,
The magistrates shall hear and shall adjudge.
If the land-marks be destroyed wilfully of malice
Let the offender be buried to the neck
In the very place where he destroyed the land-mark,
And let him be kept there for seven whole days.
If he be an old offender let him be kept there for half a month,
Or banished out of the bounds of the village;
Or fined one hundred tickals of gold;
Or set to clean stables or sweep out sheds.
These are the penalties which the law affixes;
Let the magistrates choose which they will impose,
According to the guilt and condition of the offender;
From their judgment there shall be no appeal.
But if the land-mark be destroyed unwittingly,
Or without any guilty intent,
The penalty shall only be its replacement
In the very state in which it was when broken.
And that no man may allege in his defence
That he destroyed land-marks not knowing them to be such,

Let all be taught, even from their first years,
The names and owners of the appointed land-marks.

III.

A certain man was brought before the Chief Judge
Charged with stealing a sheaf of paddy;
He confessed his guilt; the Chief Judge asked
When he stole it? He answered in the night.
The Judge decided that for the sheaf stolen
He must give five by way of restitution;
He warned him that if he again committed theft
The restitution he should make would be much larger.

IV.

Another man was brought before the Chief Judge,
Charged with forcibly taking a sheaf of paddy:
The Judge asked, whether it was in the day or in the night?
It was answered that it was taken in the day.
The Chief Judge commanded that he should restore the paddy,
But warned him against acts of the same kind;
If he should again offend the punishment imposed
Would be of a severe and exemplary nature.

V.

There was a certain man who owned a piece of land;
Another to his knowledge cultivated it;
For ten whole years he laboured on the soil,
And then he claimed to have it from the owner.
The Chief Judge said, In the days of old

There was a yendik tree in which a pigeon dwelt ;
On this yendik tree a pepul tree sprang up,
And another pigeon came and lived in it.
In time the pepul tree grew round the yendik,
Until it perished from lack of air ;
Then the first pigeon expelled the second,
Saying the dwelling was originally his.
The pigeons came before the king of the place,
And each pleaded his own cause ;
The king said to the first pigeon,
Why did you not pull up the pepul tree ?
Why did you not give warning to the second pigeon
That he must not make his dwelling there ?
The pepul grows and has destroyed the yendik—
Your habitation therefore is no more ;
I order you to go away, and resign possession
Of the whole place to the pigeon of the pepul tree.

VI.

A kingdik sat upon a tree, and sang
Certain notes that were not properly his own,
When the hill falls and the grass is trodden down,
In those days there shall be disputes.
A squirrel sitting on the branch of a tree
Listened to the strange but pleasant song ;
The branch broke on which he leaned, and falling
Broke the back of a frog that was beneath.
The frog, the squirrel, and the kingdik came
To plead the matter before the Chief Judge :
The judge said, The kingdik is in fault,
Who sang notes that were not properly his own ;
The squirrel also is without excuse ;

Why did he loiter listening to the kingdik?
He had other business; but, if he loiters,
It is right that he should do so on a stout branch.
But the branch on which he leaned was dead,
And this dead branch was broken by his weight,
Therefore was the frog's back broken;
The squirrel must pay thirty tickals.
The kingdik who led the squirrel into the act
Must pay a fine of fifteen tickals;
These sums must be given to the frog
As recompense for the injury he has sustained.

VII.

One person bred rats, and another squirrels;
The owner of the rats complained to a magistrate
That a squirrel had beaten one of his rats
Whereby he lost a litter of which she was pregnant.
The owner of the squirrel said, It was a quarrel
Between themselves; he had not set them on:
This was proved, and the magistrate decided
Not to interfere or award compensation.
The complainant appealed to the Chief Judge,
Who asked the time and place of the occurrence;
The owners both agreed that it was in the night,
And that it occurred on the branch of a tree.
The Chief Judge said, The branch is the squirrel's place,
But then it is at night that the rat comes forth;
It will not venture to seek food by day,
But the squirrel feeds whenever he pleases.
If we judge by the time night is the rat's time;
If we judge by the branch, it is also the rat's place,
Proper only because it was in the night:

The owner of the squirrel must pay the price of three litters.
On this occasion the Chief Judge laid down
The principles of justice from the first days,
As they relate to time and place;
As they relate to prices and things.
There are eight divisions of time;
Of place there are twelve divisions;
Of price and things there are four divisions each.
Let us mark out their individual properties.
Of the eight divisions of time there are first, Night;
Second, the time of war; third, the time of famine;
Fourth, the time of pestilence; fifth, when the king's power is small;
Sixth, the day time; seventh, the time of prosperity;
Eighth, the time when a village is founded:
Let all such times as these be noted.
In addition to these must be observed also
Certain festivals, catastrophies and physical changes in the world.
Now, of the twelve divisions of place;
The first a kingdom, the second a county,
The third a city, the fourth a district,
The fifth a village, the sixth a hamlet,
The seventh a few huts, the eighth a market,
The ninth a festal meeting, the tenth a wharf,
The eleventh a ferry, the twelfth a hut.
Let all such places as these be noted.
In addition to these it would be well to take heed
Of posts for collecting duties and guard posts;
Town gates; public meetings of the people;
Forests also and desert places.

Now of the four prices, or modes of fixing value ;
These are first of things not animate ;
Such as elephants, horses and men :
Second of things that are animate.
Gems, gold, silver, according to their qualities.
And these are nine, twelve, and four.
Third of things again that are animate ;
Buffaloes, oxen and the like.
Fourth of inferior inanimate things ;
Four prices are there for four things :
And these must be regulated by the magistrate,
As it was in the case of the rat and squirrel.

VIII.

There were two men who disputed the possession of a wife :
When they came before the Chief Judge, he heard them ;
Both the men claimed the woman :
She alleged that one was her lawful husband.
The Chief Judge said, On the first consideration
I should have thought that the man whom the woman claimed
Was indeed her husband and no other ;
But the woman's claim is not supported by evidence.
Then he separated them and examined them apart ;
But as they all came from one village,
Their statements as to forefathers, names and property
Agreed exactly without any contradiction.
The Chief Judge said, This is a difficult matter ;
He summoned their parents, relations and connections ;
He called the neighbours also and examined them ;
All agreed that one of the men was her husband.
The Chief Judge said, Let this man have her

Whom all agree to be her lawful husband;
But he who has claimed her is liable by law
To have his head cut off for his offence.
He may redeem his neck for thirty ingots;
Let the husband now depart with his wife.
But the wife would not consent to go;
She declared she would not live with the husband.
The Chief Judge said, Let her be fined twenty-five ingots;
Let this be the price of her body;
But, as she and the other disgrace the community,
Let them be banished and deprived of all rights of inheritance.
They are destroyers of family respect;
They are breakers of solemn engagements.

IX.

Two persons quarrelled and fought;
They were taken before the Chief Judge;
One was found under the responsible age,
Though he was the offender he was acquitted;
But as the grown man died by means of this youth,
The latter was condemned in the expenses of his funeral
And ordered also to make good all the loss
Which had been incurred by the family of the deceased.
This was adjudged that parents might be warned
To bring up their children virtuously;
To give them knowledge from the earliest years,
And not to train them to be public enemies.

X.

A certain person borrowed paddy from another;
The lender said, After the first harvest,

For these ten baskets twenty shall be returned;
And the borrower agreed to the covenant.
But the borrower was not able to repay
The twenty baskets after the first harvest;
So the lender forbore him till the second harvest,
And then demanded a fourth of the whole crop.
The borrower said, I agreed to give twenty baskets;
But the lender answered, The season is past;
The paddy that I lent was seed paddy;
From one basket many are returned.
The borrower rejoined, When I made the agreement,
Only double the quantity lent was named;
Why should I give one-fourth of the whole?
So they referred it to the Chief Judge.
The Judge said, My friends, ye are covetous;
Covetousness produces all crime;
In the whole year there is a certain number of crops
Favourable or unfavourable as it is wet or dry.
If favourable there is an abundant return;
If unfavourable there is but scanty produce;
Let both proposals be treated as unjust:
For the ten baskets repay him fourfold.
Beyond fourfold there shall never be a claim
On account of any length of time:
Fourfold shall be a full remuneration
For the seven kinds of grain and all edible vegetables.

XI.

One borrowed from another an ingot of silver;
The borrower was not seen for many years:
When he returned the lender demanded
Full interest for the whole time elapsed.

The borrower offered to pay back the silver
Twofold in discharge of his claim;
The lender demanded the silver twofold,
Together also with interest for the years elapsed.
The Chief Judge said, It was silver not merchandize:
Let him pay it twofold, but without interest.
This also he declared to be the law
For lead, tin, copper and brass.

XII.

There were four men who by charity had gained
One hundred pieces of silver money;
But they wished to collect four hundred pieces,
Wherefore three of them went forth again to beg.
They left the hundred pieces with the youngest;
But he, meeting four bee-hunters in the forest,
Consulted with them how they should defraud the others,
And divide the hundred pieces among themselves.
And when they had devised a plan, and the other returned
Bringing with them three hundred other pieces,
They said to him, who had been left in charge of the silver,
Keep that which we left with thee—we will share the rest.
But, the other said, Ye must divide with me,
For the silver which ye deposited with me is gone;
A dog ran away with the bundle into the wood;
I followed him with four bee-hunters, but he outran us.
So they all came before the magistrate,
And the four bee-hunters said as had been agreed upon,
Wherefore the magistrate decided that the silver was lost,
And ordered the others to divide with the youngest.

They were much dissatisfied, and went again
To a higher magistrate, and finally to the king;
But the four bee-hunters, repeating still the same story,
The decision of the magistrate was confirmed.
Finally, they went before the Chief Judge.
Who heard the allegations of both parties.
He said unto the four silver getters, Stay ye here;
And to the bee-hunters, Go ye into four separate places.
He then went to the first bee-hunter,
Exhorting him in the name of God to speak only truth;
He inquired the colour of the dog?
And in what direction the dog ran?
The bee-hunter said, My lord it was a white dog;
He ran with the bundle eastward.
The Chief put the same question to the second, who said,
It was a grey dog, and he ran to the south.
The Chief questioned the third bee-hunter,
Who said it was a black dog, and that he ran westward;
He put the same questions, and the fourth replied,
It was a spotted dog, and he ran to the north.
In this way the Judge ascertained the truth,
And made known the guilty device of the men;
He ordered them a severe punishment—
Their mouths were slit for perjury.

CHAPTER XVIII

These words spake the Chief Judge to all the Princes of the people: and to the people.

The Universe was Darkness—
It was one vast solitude;
The Suns arose and set,
The Moons waxed and waned,
The stars and constellations shone,
Governed by fixed laws.
Darkness was no longer;
The Universe was peopled.
Heat and cold alternately prevailed;
The fruits of the earth were gathered in autumn,
They were stored up for winter:
This the first men learned.
The Sun is red:
He is the essence of Yang;
The Moon is white;
She is the essence of Yin.
The azure, the bright, the mournful, the upper heaven
Are governed throughout the year by these;
According to their revolutions and changes;
In their cycles are the fruits.

All physical existence is an evil: for birth originates sorrow, pain, decay and death.

The present life is not the first; it is but one of many: innumerable births have preceded it in previous ages, in previous worlds, in previous cycles.

The reproduction of a new physical or material existence, results from a desire for material objects.

Hence the source of transmigration: hence the cause of all the evils to which the infra-celestial existences are subjected.

Firmness of resolution and steadiness of purpose will certainly be rewarded.

The ancient emperors sitting in their palaces examined the principles of good government, and without effort ruled the empire in tranquillity. They lived and nurtured the people, and foreigners from every part came over to them.

They ruled their subjects, whether distant or near with equal kindness, and the people of other countries acknowledged their sovereignty.

When men are made acquainted with their errors they ought to reform : having made attainments in virtue they ought not to lose them.

The palaces of those kings were arranged in curved form. The galleries were lofty, commanding awe.

Splendid apartments on each side were thrown open: rows of pillars supported lofty edifices.

On the right was the way to the inner apartments ; on the left was the royal library. The king having collected all the books and records, next assembled the literati of the empire.

The king obeyed the laws which the people agreed to establish.

The foundation of good government lies in agriculture. The main business of useful life consists in sowing and reaping.

Bequeath virtuous plans to posterity. Exert yourselves with reverence to plant good principles. Examine yourselves with fear and caution. If favours increase guard against excesses.

Let your duty to your parents, and your service to your prince, be equally distinguished by reverence and respect.

In the offices of filial piety exhaust all your energies ;

in those of fidelity to your prince do not regard your life.

Tread carefully in the presence of your parents, as when on the verge of an abyss ; as soon as you rise in the morning attend to the wishes of your parents.

Such conduct is fragrant as the epidendrum, and luxuriant as the foliage of the pine.

Filial piety in constant progression is like an uninterrupted stream, or like deep water which reflects objects by its purity.

Among relations of blood, deference is due to age. It is equally unbecoming to speak of the defects of others, and to boast of your own excellencies.

The wife ought to take care of her spinning, and to attend to the wants of her husband in the curtained apartment.

There are silken fans of a circular shape, and of the purest whiteness like the effulgence of the moon.

During the day enjoy a short repose on blue bamboo mats, and in the evening retire to sleep.

The eldest son succeeds to the office of priest of the family, and offers up the prayers in season.

Literature was first cultivated in the days of Ke-Pih. Men of eminent talents for good government were retained in the palace. Many virtuous scholars flourished, and the empire enjoyed a profound peace.

In those days men refused thrones, and shrank from the responsibility of governing the kingdom. To imitate the conduct of the ancients constitutes a superior man ; but he who uninterruptedly meditates on their doctrines is a sage.

He who excels in learning is entitled to an official sta-

tion, and is competent to discharge the most responsible duties of government.

Strictness and integrity, uncorruptness and humility, are duties in which you ought not to fail in times of greatest confusion.

Hold fast the truth and your inclinations will always be gratified. If you pursue inordinate propensities, the intentions of the mind will be frustrated.

Preserve with reverence and care the body which has been given to you, and has been nurtured by your parents. It is not yours to injure it.

Act with sincerity and then you will be trusted. Your capacity ought to be difficult to measure. Where there is established virtue there will be a solid reputation : when the deportment is correct the example will be beneficial.

Misery is caused by an accumulation of vices : happiness results from abounding virtue.

Let young females guard their chastity and purity: let young men imitate the talented and the virtuous. Let your deportment be grave and dignified. Be calm and decided in your conversation.

Respectful assiduity in commencing your studies will ensure to you the elegancies of scholarship: diligent attention to the ends of learning will render your attainments useful.

When superiors live in harmony inferiors will be cordially attached to them : when the husband sings the wife joins in chorus.

The children of uncles and aunts ought to be esteemed as your own sons and daughters.

Brothers! think ye of each other with much affection: ye are of one breath and branches of the same stem.

Benevolence and tenderness, commiseration and sympathy must not be neglected even under the most urgent circumstances.

When the disposition is gentle, the passions will be tranquil: when the mind is agitated the spirits will be exhausted.

Be cautious and fearful even in small affairs. Walls have ears.

Let official documents or letters be concise and to the point. Give answers with discretion and perspicuity.

In old age retire to an unfrequented place to dwell; deeply meditate in solitude and silence.

Investigate the ancients and examine their discussions. Dissipate anxious thoughts and indulge in innocent amusements.

In preparing plain food for your meals, you will both please your palate, and satisfy your appetite.

Rich viands cause satiety. Hunger will not disdain husks.

Cultivate happiness by high meditation on God, and the result will be constant peace.

CHAPTER XIX.

After these things, the Chief Judge decided
Seven other legal questions.

Let them be graven on the golden palm-leaf,
And remembered ever among the sons of men.

I.

Two men were carrying paddy;
They met on a plank over a deep river:
Neither would go back; they jostled against each other;
The paddy of both fell into the water and was lost.
They went before the local magistrate;
He inquired which of them first came on the plank;
It was found that they both came on together;
The magistrate would not decide for either.
He said, Ye have both acted with folly;
One should have given notice that he would pass first:
Each ran against the other mischievously.
The paddy of both was lost: blame only yourselves.
The two men were much dissatisfied;
They appealed their case to the Chief Judge.
He found that both were equally in a hurry,
And that both had acted under feelings of anger.
He then inquired as to the nature of the paddy;
That of one man was old—of the other new;
The Chief Judge then gave his decision:
That the owner of the old paddy should make good the new.
The old paddy will not grow;
It is fit only to be beaten out for food;
But the new paddy will grow and produce manifold,
Therefore it is more valuable as property.
When men quarrel the person of lower rank
(Though both be equally in the wrong)
Should first make submission to the higher;

So also shall it be in this case.
So the owner of the old paddy replaced the new;
Nor was he dissatisfied with this just decision;
And all the people applauded,
And the case ended to the satisfaction of both.

II.

A bull and cow belonged to different owners;
The bull approached the cow without the knowledge of either;
The cow calved; she produced male and female;
The owner of the bull laid claim to half.
They brought the case before the Chief Judge.
The owner of the bull spake first:
Without my bull there were no young,
Therefore it is just that I should get something.
The owner of the cow made answer, saying,
These are the progeny of my cow:
Why should I give them up to this man?
I claim all, both male and female.
The Chief Judge gave his decision:
If the owner of the bull had made an agreement
With the owner of the cow, to divide would have been just:
But here was no agreement or even knowledge:
The bull followed his natural instincts.
In a case like this therefore between animals
It would not be just that there should be division;
The owner of the bull shall have no part.

III.

A certain man went before the local magistrate.

He made his complaint in due form.
My neighbour has a fierce young cock;
He flew at my old cock and put his eye out.
The magistrate decided that the complaint was good,
And ordered restitution to be made;
The defendant appealed to the Chief Judge,
Who examined, and decided the case.
In communities it is meet that for fowls and pigeons
There should be pens and houses set apart:
As cattle, buffaloes and goats are folded;
So too should other creatures be enclosed.
If one animal chooses to come
To the proper feeding place of the other and fight,
The owner of the feeding place should not be mulcted
For any injury which the intruder may have sustained.
If the animal that is in its proper feeding place
Receive injury from the animal that intrudes,
The owner of the animal that has thus intruded
Must make restitution for the injury sustained;
But, in the present case, it has been proved clearly
That both animals used the same feeding place:
There was no intrusion by one upon the other;
And, when they fought, they were equally matched.
If they choose to fight, and one should be hurt,
I do not see why the owner of the victor
Should pay damages for a thing he saw not,
Nor encouraged, nor was engaged in any way.

IV.

Four people went to the jungle to seek adventures,
And each was to have share of the profit.
They pursued a snake, and in his den found

A pot of gold, but one of them was bitten and died.
The wife of him who was killed claimed half.
The case came before the local magistrate.
He decided that, as the man had lost his life,
His wife ought to get one-half of the gold.
The others appealed to the Chief Judge,
Who gave his decision in these words:
When the four started for the jungle,
They went to share good and bad equally.
If one were killed by a tiger
Was his wife bound to provide a substitute for him?
It was only his misfortune:
The others must perform his funeral rites.
But death is a calamity incident to all men;
This man did not die by means of the other three:
He died being bitten by a snake—
The other three killed the snake.
Of the pot of gold that has been found
Let the wife of the dead man have her fourth share:
It is like plunder taken in battle
By the mutual co-operation of all engaged.

V.

In a small village there were two men
Who had gardens closely adjoining:
They were separated only by a prickly fence,
And in the garden of one a cucumber tree grew:
But being a creeper it increased and ran
Over the hedge into the garden of the other;
It bore fruit, and the owner of the garden
Plucked the fruit and carried it away.
They brought the case before the Chief Judge;

Both parties were heard.
The owner of the cucumber tree said, The root was mine.
The other answered, The fruit was in my garden.
The Chief Judge gave his decision;
The tree cannot grow without the seed:
The owner of the seed is therefore the true owner:
The owner of the garden did wrong to pluck the fruit.

Two men came before the Chief Judge; one of them had found a hive of honey; the other, who was his companion, though not present when the hive was found, claimed part, and when it was refused scolded the finder. The Chief Judge decided that he had no claim, and that he should be slightly fined for what he had spoken in anger. And as they were going away, he called them back, and said:

Quarrel not for the honeycomb, my friends,
Nor be moved to wrath for its possession;
But let him who first findeth a treasure of honey,
In the fields, or in the green woods,
Straight go, and acquaint his friends,
And distribute the treasure which he hath found,
Constituting himself the giver of the feast,
But dividing equally among all his brethren.
Let him not covetously keep it,
Let him not selfishly secrete it for himself;
But give freely in equal portions
To those of his brethren who need it.
And if men of evil tongue speak evil against thee,
Answer them not in their own language;
But rather say: If ye speak truth, may God forgive me
If ye speak falsehood, may God forgive ye!

A certain man went to a hermit, and proposed three questions. The first was: Why do they say that God is omnipresent? I do not see Him in any place: shew me where He is.

The second was: Why is man punished for his crimes, since, whatever he does, proceeds from God? Man has no free will, for he cannot do anything contrary to the will of God; and if he had power he would do everything for his own good.

The third was: How can God punish the soul in fire, since the soul is fire; and what impression can fire make on itself?

The hermit made no answer to this man; but taking up a heavy clod of earth, he struck him on the head with it.

The man went to the Chief Judge, and said: I proposed three questions to such a hermit, who flung such a clod of earth at me as has made my head ache.

The Chief Judge sent for the hermit: Why did you throw such a clod of earth at his head, instead of answering his questions?

The hermit made answer: The clod of earth was an answer to his questions.

The Chief Judge said: Explain this.

The hermit made answer: He says he has a pain in his head; let him shew where it is; then I will make God visible to him.

And why does he make a complaint against me? Whatever I did was the act of God. I did not strike him without the will of God. What power have I? And he is compounded of earth: how can earth suffer pain from earth? And what impression can earth make on earth?

The Chief Judge said to the complainant: Canst thou answer this? And he could not. So the charge was dismissed.

Then spake unto the Chief Judge one who had heard this decision: This judgment proves nothing; it was no real answer which the hermit gave to the man who questioned him.

The Chief Judge said: Art thou also a doubter. Hearken now unto me:

Hast thou seen a Moon arise without cause?
Or a Sun, or a Mountain come without cause?
Or a tree, or a flower, or a river?
Why then should the Universe be without cause?
If the smallest insect comes not without cause,
Much more the Unbounded Universe requires one;
If the least requires a cause ere it exists,
Much more the All of all Things.
Wherefore, if this doubt be not founded on reason,
Or probability, or likelihood, or experience,
It cannot be a true or a wise doubt,
Nor is it worthy of an understanding man.

And he said:—

Didst thou, my son, produce thyself?
Or did the millions who are around thee do so?
Did thy father produce himself?
Or did the fathers of these millions do so?
Thou answerest, No!
How then began the first?
Why do not new stars this moment produce themselves?
Why do not new suns and moons?
Why does not thy garden produce trees and fruits

Ere thou hast sown the seed?
Why does not thy land produce a house
Ere thou hast gathered bricks and mortar?
What Power then produced this All?
What Energy called it into being?
God, who is the Creator,
He made all things;
How knowest thou that He exists?
Hast thou seen Him or stood by Him?
Hast thou beheld Him when he fabricated?
Or did He take thee into His counsels?
Verily, I answer No.
But in His mighty works I have seen God,
Beholding the Universe, I know that it had a Maker,
An all-wise Fabricator, and He is God.

And he said:—
My son, knowest thou who made the Heavens?
Or the wondrous system of the starry spheres?
The sun and moon, the glories of the sea and air?
The beauty and the riches of the Universe?
Who can look upon these mighty things,
And ask not of his heart, Who created them?
From what Almighty Causer did they come?
And who fabricated their various mechanism?
Came they into existence without a cause?
If so, why come not others daily into existence?
Why didst not thou thyself so come?
Why did not thy father before thee, and all other men so come?
Verily all these things are dreams,
They are the delusions of the unreasoning.

The operations and effects of the Universe,
Their ends, and laws, that proclaim wisdom,
Their uniform regulation according to the truest Science,
Their adaptation to an all-knowing Intelligence,
All negative self-creation, and self-existence,
By that which of itself is but mere matter.
Can the Unreasoning produce Reason?
Can the Unintelligent generate Intelligence?
If the smallest unit requires wisdom to produce it,
Much more must the Universe demand it.

Learn thou this therefore, O my son, from a contemplation of these truths, that God exists; that He is the Creator; that He is Infinite, and therefore Omnipresent; that He is Good, and therefore Just; a Legislator who makes Laws, and who will have His Laws obeyed; and that being All-Powerful, He is able, though man perceive it not, to inflict punishment on such as disobey.

CHAPTER XX.

THE Wise Man said: Whoever in the King's presence utters a word contrary to the covenants of the Law, or persuades him to do contrary to those covenants, the King may rest assured that the object of that person is to throw the kingdom into confusion.

He added:

May the pure judge as he will;
May the impure never judge.

To purify oneself, and be neat,
To wear clean apparel, and be decorous,
These are indications of good sense.

To repel flatterers, to shun pleasures,
To despise riches, and esteem virtue;
These indicate wisdom and goodness.

The way of the wise is arduous and obscure;
To be unknown of men, and yet not to be vexed;
Is it not the part of a hero?

I know why the way of virtue is so little known;
Enlightened men overpass it;
The ignorant do not reach it.

Let the room in which a mortal dies
Be fumigated with the flame of odoriferous trees;
Let the body be consigned to fire,
Until every particle is ashes.

The Chief Judge also enunciated these Laws:
Four things shall increase in him
Who gives reverence and honour to old age;
Length of years, and shining beauty,
A sense of happiness, a sense of power.
But length of years is not always good,
Unless it be accompanied by knowledge;
Unless it be illuminated by Him,
The Uncreated—the Eternal Being.
He who lives a hundred years
In vice, in ignorance, in folly:—
Is not one day of a virtuous man
Better than this dark century?
And he who lives a hundred years,
And sees not once the Immortal Place,
Is not one day of the illuminated
Better than this gloomy dream?
And he who lives a hundred years

And never has seen the Holy Law :
Is not one day of the wise in soul
Better than all his blind wandering ?
Not to commit any sin,
To do good,
To purify the mind—
This is the doctrine of the Awakened.

Happy is the arising of the Awakened ;
Happy is the teaching of the Good Law ;
Happy is peace in the Church ;
Happy is the devotion of those who are at peace.

And he said :—
To see things truly as they are,
Is a great secret of Wisdom ;
But the multitude seal up their eyes,
Lest any light should penetrate their natures.
Partake not of the sense-destroyer,
So as to lose or weaken judgment ;
This indeed will make thee blind ;
Even sober thou canst not see clearly.
On this earth, to attain to be a man,
With a mind free from the mirage of gold,
With a heart like warbling flowery spring ;
This indeed is hard.

O Son, even the avaricious is conquered by generosity; the liar by truth ; the passionate of tongue by silence.

Give, if thou art asked, from the little thou possessest —this is the straight path to the Golden Seats.
He who is vigilant to do nothing to others,
Which he would not that they should do to him,
Walks in the lotos-path of the Law ;
He is not far from Heaven.

And he said :—
In all things labour to be just ;
He who is so, is most like the Father ;
This attained, thou shalt have peace of mind ;
He who hath this, hath acquired all things.
Pious, and beloved of God is that mortal
Who turns with abhorrence from wrongful thoughts ;
And having made virtue to be his study,
Not only knows, but practises what is good.
The good delights not in alleviating pain only,
Not merely in relieving the wants of the necessitous,
But in adding to the enjoyment of all beings,
Whether they be in joy or sorrow.
Pain follows every evil thought and deed,
As surely as the wheel follows the drawing hand ;
Conquer thine evil thought therefore,
As the wind throws down the feeble tree.
God formed not any portion of the Universe,
For His own glory, or its own sake ;
But that it might throughout all time
Contribute of its store to the general good.
Thou also, O Son of Mortals,
Art a portion of that living Mighty All ;
Take heed that thou oppose not the purpose
For which God made thee at the first.

All ye who have the poor in your midst.
Beware that none perishes of hunger ;
Verily their blood shall cry out
In wrath to the Seven Spirits.
Give alms, for God is always giving ;
Give shelter, for whom does not God shelter ?

With kindliness, with soft words,
Make smooth the pillow of affliction.
And if private charity does not suffice,
Let the very poor be fed at the public cost;
Better is it that money should be scarce,
Than that charity should die out of the land.
Let every man who is able plant a palm;—
To clothe the earth with trees is a beautiful work;
A tree is a spirit;
Whoso loveth it, his soul shall be better.
How fair it looks amid the green,
Opening its life to light and air;
Drinking in the heavenly dews;
Bowing down its head to the Supreme.
And the Earth, the nourisher of youthful life,
Rejoices when she sees her offspring;
Beautiful mother, bestower of all gifts,
How gratefully she answers to thine offices.
Postpone not, thou, those deeds of charity,
Which shall profit thee in this life;
And which shall strew the way before thee to another,
With roses, light, and incense.

And he said :—

Things have a beginning and an end; all actions have first principles, and ultimate consequences. He who understands the regular order of things, has nearly approached perfection.

The ancient princes who desired that the brilliancy of virtue should shine resplendently through the whole empire, first promoted good in their own provinces.

Wishing to establish order in their own provinces, they rst regulated their own families.

In order to effect the regulation of their own families, they first adorned their persons with virtue.

In order that they might adorn their persons with virtue, they first purified their own hearts.

Wishing to purify their hearts, they first made pure every motive.

In order to make pure every motive, they first extended their knowledge to the utmost.

When knowledge is perfect, it rectifies the motives; single motives regulate the inclinations; virtuous inclinations lead to exemplary personal conduct; such conduct in the head of the family leads to domestic order; when the family of the Prince exhibits an example of domestic order, good order will prevail throughout the whole province; when good order prevails in individual provinces, the whole empire will enjoy peace and plenty.

For all, from the Son of Heaven to the meanest subject, there is but one rule, which is to make personal virtue the root.

That the root should be disordered, and the branches in good condition, cannot be; for no man, if he treat lightly what is of most importance, will attend properly to what is secondary.

CHAPTER XXI.

THEN spake the King unto the Chief Judge: Declare unto me in brief the great principles on which a monarch should base his actions.

Then answered him, the Chief Judge:

Superior learning, O King, consists in clearly manifest-

ing brilliant virtue, in renovating the people, and resting only on the summit of excellence.

The summit of excellence once being ascertained, the mind determines to attain it; the determination once fixed, the mind becomes stable; being stable, it feels at ease; being at ease, it can fully investigate; having fully investigated, it attains its object.

Behold, on yonder banks of the ke, how luxuriant is the green bamboo. Thus elegantly adorned with virtue is the superior man. As we carve and smooth the ivory; as we cut and file the precious gem, so does he model his conduct. How majestic! how commanding is the learned Prince. To the latest ages he will not be forgotten. As we carve and smooth the ivory, so does he cultivate his mind by the study of divine principles; as we cut and polish the precious gem, so does he adorn his person with virtue. As a Prince, he rests in benevolence; as a minister, in respect; as a son, in filial piety; as a father, in paternal tenderness; and as a member of society, in faithfulness.

My son! if thou affix thy thoughts upon the firmament, and contemplate that wondrous sphere but for a short moment, it seems to thee then but an arch confined in space; glittering, it is true, with many sparkling lights; but if thou strivest to uplift thy glorious spirit to its mighty comprehension, thou shalt find it to be Immensity without limit. The pathway of the Sun and Moon, and of the Stars and Planets, which seem suspended by a thread; all the glories of the Universe and of Existence are behind its dark and starry veil of splendours. The Thrones of God are in its cycles, and the Spheres of Spirits are within its mazes infinite. Even so and in like

manner he who meditates upon the earth of human kind fancies that he can wield its shining orb almost within the hollow of his hand. But he wakens from a dream when he puts forth his strength, and seeks to grasp the unattainable; he perceives that even the earth is to him without a limit, and is too gigantic for his possession. It bears up the lofty chain of mountains, and faints not; neither do its knees bend beneath the load; seas and rivers and oceans flow forth from it, yet are they again enveloped in its bosom. It rolls onward, and is not disturbed; in vigour, it continues its mighty march; the lightnings impede not its course; nor does the strong hand of tempests prevail against it.

Yu perfected knowledge by ascertaining with exactness the true nature of things. If mortals wish to make their knowledge exact, they should examine to the utmost the laws of existing things; for the human mind is capable of acquiring profound knowledge; and among all things under heaven there is nothing without fixed laws. But if these laws be not thoroughly investigated by man, his knowledge must be incomplete. Hence the student of virtue must examine all things under heaven, that by reasoning from what he already knows, he may extend his knowledge to the utmost limit. When the mind has thus for a long time exerted its energies, it becomes at last expanded, and attains a perfect comprehension of all things, so that there is nothing either exoteric or esoteric, in the more subtle, or more obvious principles of things to which its knowledge will not extend. Thus the whole powers of the mind will be completely illuminated.

Askest thou, what means rectitude of heart? It is

this : Do not deceive yourself. Hate vice as you do an offensive smell; love virtue as you love beauty. This is called self-enjoyment. Hence the superior man will carefully watch over his secret moments. The worthless man, when in secret, practises vice : nay, there is no length of wickedness to which he does not proceed; but when he observes the superior man, he attempts to conceal his vices, and puts on the appearance of virtue. Men who observe him see as it were his very heart and reins : what then does he profit himself? What is really within shews itself without : hence the superior man must be careful over his conduct when no human eye sees him. That which ten eyes gaze upon, and ten fingers point to, requires rigorous watchfulness. As riches adorn a mansion, so, when the mind is expanded, the body is at ease. Hence the superior man studies rectitude of heart.

A father knows not the faults of his children, and the husbandman knows not the growth of his corn. This shews that if a man does not cultivate personal virtue, he cannot properly regulate his family.

But a man who is incapable of instructing his own family cannot possibly instruct a nation. Wherefore the superior man goes not beyond his own family to learn a system of instruction sufficient for a nation; for filial piety is that by which a Prince should be served; fraternal affection is that by which superiors should be served; and paternal tendernees is that by which all the people should be treated.

The Sage of ancient days said : *Nourish the people, as a mother does her tender offspring.* If a mother really seeks to know the wants of her child, although she may not exactly hit upon them, yet she will not be far mistaken.

If the family of the Prince be virtuous, then the whole nation will flourish in virtue. If they be polite and condescending the whole nation will delight in politeness and courtesy. But, if they be avaricious, confusion will prevail throughout the whole kingdom. Of such importance is the prime mover, which confirms the adage, One word will ruin an affair, and one word will establish a nation. But if the mind be under the influence of passion, it cannot obtain this rectitude; if it be distracted by fear it cannot obtain a proper medium; if it be lifted up by excessive joy, it cannot obtain the proper medium; and, if it be depressed with grief, it cannot attain the due equilibrium. If the mind be absent, we may look without seeing; we may listen without hearing, and eat without relish. What is meant by domestic order in the family is this: some men in loving their relatives are partial: in hating the worthless they are illiberal; in revering superiors they are servile; in compassionating the distressed they are over-indulgent; in their treatment of inferiors they are proud and haughty. Wherefore to love a man, and yet be sensible of his faults, and to dislike a man and yet acknowledge his excellencies are rare things under heaven. Hence the common adage.

CHAPTER XXII.

O KING! why art thou a king? Is it not to be a father and a mother to thy people? So should thy vice-

roy be the father of his province; so should thy mandarin be the father of his city. In thy time wisdom, goodness, and profound knowledge, should be the only passports to place or power.

O King! grave this upon thy heart: write it there in resplendent light: he who gains the people's hearts secures the throne; but he who loses the people's heart loses with them the safety of his throne.

O King! humility is of the nature of the skies which, though in loveliness excelling all things, yet it does not disdain to descend to earth, and blend its brightness with the most lowly.

In a king prudence, penetration, honesty, and decent modesty are the four virtues: let him be grave and devoid of pride; let him study justice and be just. Let his countenance wear the light of peace, and all his officers respect his words: let him feel that God is King over all, and that he is no higher in God's eye than is the meanest. He should inquire diligently into the character of the magistrates who serve him; he should reward the good for their justice; he should depose and punish the hasty, the prejudiced, the unjust. When a monarch wisely governs the state then his ministers also are just: the empire is well ruled: the people walk in the way of excellence. As a prince is so will his ministers be: foolish is that ruler who employs fools: but the wise hath men of understanding. Let moderation be thy rule in all things. But when thou sittest on the throne let thy thoughts be noble. Let the grandeur of a pure and mighty heart break forth in all thine actions. Punish not the child for the sins of the father; but reward even the descendants for the nobleness of their sires. Let

pardon wait upon involuntary errors; whether they be great or small forgive them. Where the heart is free from malice or corrupt design it is not meet that punishment should fall. Better also is it that even the wicked should escape than that one innocent man should perish.

A wise prince busies himself not with pleasures, but in administering justice to his people. When honours are conferred upon the vicious, they disgrace the giver and receiver also. Therefore do I say unto thee, give not any employment to the slave of passion who considers firstly his own selfish ends; but upon him bestow it who hath a wise head, and a heart to feel for the public good. A wicked king is the ruin of his people; his example corrupts even the most excellent. The king who is not the father and mother of his people is unworthy to reign over them. How despicable is he who in debauchery or wine squanders the hours that belong to justice. Kings and sages are ministers of God whose duty is to preserve, to guide, and to teach. Worthy to be lashed by a whip of living serpents is that king who extorts money from his people by torture.

O King!
Command thine anger, or it will rise against thee,
And thy tongue that it speak not foolishly;
For if thy spirit knows not wisdom
It will become the bonded servant of thy flesh.
Contemplate truth;
Follow Nature;
Imitate God;
Let reason be the rule of all thine actions.
Open thy mind to knowledge;
And let thy mind be exalted to the Most High;

Remember that thy Heavenly Father is always near thee,
And that to those who seek Him he giveth strength.
As the image of the Sun upon the Ocean
Is God mirrored in the pure of heart ;
As by the footprints you trace cattle,
So by his good works is the King known.
To the All-Wise give adoration ;
Let him shine upon thy pure spirit ;
As the Moon upon the nectarine sea :
Let no hour pass without thy thought being fixed on Him.
He governs the Universe like a true King ;
He hath generated and given life to all things.
More sublime than all other men
Is the great legislator, or wise theologist ;
The victor benefits his country only once,
But the former for all time.
I have seen a king upon his throne dispensing justice,
The moon in her fourteenth day was not more lovely:
I have seen a Judge upon his seat dispensing equity,
A nest of rats was not more loathsome.

And he said :—

There was a certain man of the lowest class who was employed in the household of a great lord, and the duty of this man was to sweep away the dust day by day. And it came to pass that he saw the great lord's daughter, and, when he saw he loved her much, and he resolved in his mind not to leave the place until he had obtained her ; and thus resolving he still endured great misery. The great lord beat and cuffed him, and shamefully misused the man, yet he would not depart ; but, still wishing to obtain the daughter, he endured much misery. The great lord still beat him ; but his daughter spake to

him saying, Of a surety this man will die at thine hands, and if he do, thy penalty will be in hell; would it not be better that thou shouldst give me to the man in marriage, than that thou shouldst come to this punishment? So the great lord consented, and she was married to the man, and the man sought knowledge and became even a Yahan in his wisdom and obtained Zan. The great lord seeing this, in time made obeisance to him. Bearing this in mind know thou that all men, even those of the lowest class, are worthy to be raised to rank and honour if their morals be praiseworthy.

And he said to one of the Princes of the Earth:

Request not of the Holy One that which is perishable,
For the Holy One cannot bestow a mortal gift:
But the celestial, the ever-abiding, and the beautiful;—
These are the things of God, and such only can He bestow.
When therefore thou prayest for wealth,
Or fame, or good fortune, or lands, or women,
Not one of these things can God give thee,
For they are not with Him in His Heavenly Home.
But all that abideth there before Him;
That He can give, for that is His to give,
And whatsoever abideth not with Him there,
That He giveth not, for He hath it not give.
For all merely tangible and visible things,
Such as banquets, palaces and glittering robes,
Are apparent only, and have no real existence;
In the revolution of time they perish utterly;
But Truth and Virtue and the Sacred Sciences
Are the immortal images of The Eternal One;
Which appear not palpable to the vain eye,

But are nevertheless the only true existences.

And let no man be willingly a slave,
In the belief that God has made him so,
And will reward him in another life
Because of his contentment with his lot on earth.
But let him labour to fill his spirit with light—
To aspire from his base condition—
That he may ascend from his chains
To the station of a man made free by knowledge.
Remember that the pure fell not
From the heavenly places till they grew dark;
Then impurity followed,
And with impurity all weakness.
And the spirit that had before gleamed
As the bright offspring of the Morning,
Was hurled from the Realms of Light
Into spheres where Light entered not.

O King! despair of no man; neither abandon thou any as though he were utterly lost.

He who formerly was reckless, and afterwards became sober, brightens up this earth like the Moon when freed from clouds.

He whose evil deeds are covered by good deeds brightens up this earth like the Moon when the clouds have passed away.

The wise regardeth the spirit of a man;
He knoweth that it is a part of God.
He hath compassion upon human weakness;
Ah me, hath not his own nature erred also?
But the wicked is harder than steel,
Within his soul is no mercy.

He forgets also that he is fallible:
That he falls seven times a day.

He who opposes good actions to a committed crime may shine even in this world like the sun and moon after having escaped from a cloud. Yea, even a matricide ascended in a new birth, from the deepest hell into one of the highest heavens, by virtuous inclinations and a series of holy deeds.

CHAPTER XXIII.

Adoration to the Ancient, the Invisible:
Surrounding the Universe with the beauty of religion;
Boodh, Holiness, Priesthood, Past, Present and Future.
In the name of God—the Most Just—the Merciful.

In the beginning of all things, ere yet the fabric of the Universe revolved, darkness brooded from ages back unknown; a dense dark gloom covered thickly over the illimitable spaces, and all was solemn silence; for Light illuminated not the Abyss. The visible, beautiful Universe existed only in the Divine Idea shrouded in the cloudless Majesty of Him who is the Light of Lights.

Lord! thou art a Light beyond all conception of the intellect,
A thrice Unknown and Wondrous Light,
Whose sacred lustre is ineffable.

Then He, the Mighty, the Unknown, himself unseen, but making all things seen, who lives from all Eternity, and will subsist through all Eternity, fired with the

love of His own principles, appeared in the Animating Spirit, Prajni, pervading all Space, to interfuse with the wild essence of the elements the fountains and the seeds.

Lord! thou art the Father and the Architect of all things:
More ancient than the heavens and the solar fires;
More wise than Time and Eternity.

He came in light from deepest shadow. He shaped that great Idea. The Sun burst forth; the Stars shone; the Earths, the Ether, and the boundless Spheres appeared. And from the mingled flame of fiery light, thunders, tempests and the meteors fell, whose motion raised as if from trance the slumbering fragments of the All.

Lord! in thee doth primarily subsist
Life and Law, and Love and Beauty;
And Intellect more splendid than all Brightness.

Then did He circumscribe Time and its divisions, the Stars and the wandering Planets; the Oceans and the life that is in them; the Lightnings and the Spirit of the Lightnings.

Lord! thou art the Celestial and Mysterious Silence;
The self-existing and all-disposing Beholder of the whole,
Who seest all things but art thyself Unseen.

But the Animating Spirit is the Spirit of Life pervading the Universe, which causes it to continue to be; without this it were nothing but a mass; inert, shapeless and confused. This Spirit was united to the Universe by God, without which all were death-like and chaotic.

Invisible and intangible in the depths of light, O Lord!
Thy luminous essence is the Profound of Darkness,

For no eye that ever was can look upon its lustre.

Mind therefore, and not Matter, was the primary Cause, and all things were thus developed by Mind. There is no cloud that passes over the sky which bears not in itself a picture of the Supreme ; there is no flower that blossoms in the field which holds not in its cup a representation of the Divine One.

Lord ! thy home is in the most remote distance,
Where no pollution from the earthly ever cometh ;
But all indeed is holy and incorrupt.

And as the Sun and Stars are material images of God, so Divine Spirits are His immaterial images ; the bodily Universe is His shadow, but the Celestial Spirit-Universe is His form.

In these unseen ethereal regions
Thou, O God, art Lord and King ;
Giving unto the childlike and innocent spirit,
A vision of thy shining Beauty.

Herein confound not God with Nature ; both are distinct and separate Powers. God is the Father of the Creation. Nature is the first Emanation from God. Yet though distinct Powers there is but One Spirit ; there are not two separate forms of Spirit.

Thou art He before whom we now live ;
Our Ruler, Judge and Heavenly Father ;
Thou art ACHAZ the Immutable ;
Thou art the Sovereign God.

As the air contained in a vessel is the surrounding air of heaven, thus the Spirit which animates God, and that which animates any spirit from God, is one and the same spirit, though excluded for the time from Divine participation.

All things in the Universe are but one with Thee;
As all numbers are but One and the same Unity repeated;
Thou art all things prior to all,
And dost transcend all multitude.

Hymn.

In the beginning there arose the Golden;
He was the One Lord of all that is;
He made the heavens, the earths;
He is the God to whom we pray.

He gives life, He gives strength;
The Celestials obey His word;
His image is immortality;
He is the God to whom we pray.

He is the One, the King of Might;
He breathes—the Universe awakens;
He governs all, animate and inanimate;
He is the God to whom we pray.

The snowy mountains proclaim His majesty;
The seas, the rivers, do declare it;
Night and Day are his two arms—
He is the God to whom we pray.

Who illuminates heaven and earth;
The light of the highest heaven;
Who blends space with splendours;
He is the God to whom we pray.

To whom the heavenly and the earthly
Look with awe, and own for master;
Whose lamp is the rising Sun;
He is the God to whom we pray.

Wherever the mighty Water-Clouds went;
Wherever they placed seed and fire;
There arose the life of the blessed—
He is their God to whom we pray.

He whose might commanded the Water-Clouds;
The Clouds which gave strength and fire;
He alone is God above gods;
This is the God to whom we pray.

O Preserver! Maker of all;
The Beautiful, the Lord of Heaven;
Breather of the bright and powerful Waters—
Thou art the God to whom we pray.

Glory be to God! Reverence also unto Him the Most Holy, the Divine, the Omniscient, the Supreme Boodh. Listen ye men of the Snowy Mountains; listen ye unto the voice of Wisdom; let it sink into the sea-like spirit; let it abide therein as a pure gem. The first Principle of Beings is not the splendid Universe; it is above the Universe and before it; and far transcends the fire thereof. It is the First, the Principle, the Root which is rootless; the Source from which all things arise; the Fountain of immortal being: yet itself incapable of division or increase. This is the Sire of Intellectual life; this is the Cause of Essence and Existence. It is One and hath no place; it knows not motion; nor hath it repose. It is Infinite—not merely because of its immensity and grandeur, but because it is that Energy which nought that is, or ever can be, can comprehend or fathom or limit. It is the Best and Most Divine. It made all things; but none so beautiful, or pure, or perfect as itself; wherefore it transcends all in magnificence.

So long as the Mountains shall endure ;
So long as the Sun shall give his light in the firmament ;
So long shall this Truth last,
For it is the written Word of the Most Holy One.

God is the most beautiful in essence—the fairest Flower of Light ; Lovely and the Generator of all loveliness ; most sacred and the Father of all that is most sacred. Thou canst not paint Him ; thou canst not image or explain Him ; thou art absolutely forbidden to make any likeness of Him or His. He is inexplicably fair ; bright and holy beyond expression. His nature high and awful can be comprehended only by solemn, sacred, silent meditation ; it cannot be compassed by any art of the understanding ; for the understanding of the greatest creature is too limited to enfold the Idea of God.

So long as the Mountains shall endure ;
So long as the Sun shall give his light in the firmament ;
So long shall this Truth last ;
For it is the written Word of the Most Holy One.

From this First Principle emanes Wisdom, like a beam of light ; a Child, a Virgin and a Mother : a compound Splendour. And from the brightly-beaming form of Wisdom Spirit proceeds. The Primarily Bright is the Centre ; Wisdom is the Ray emerging from it ; Spirit is the medium of the effused Wisdom ; Body is the substance which Spirit renders vital. The First hath always been perfect ; the Second is inferior to its Creator, but is superior to all other essences, Spirits, Souls or Beings.

So long as the Mountains shall endure ;
So long as the Sun shall give his light in the firmament ;
So long shall this Truth last ;
For it is the written Word of the Most Holy One.

The First hath no image or antetype; but the Second is the beaming likeness of the First; as light is like the the sun; as the flower is like the light. It is the Energy of the First; it produces the fair Universe; it gives being to all the Intelligences that people that lovely Universe. Contemplate the whole by numbers. The First is the Divine Monad; the Second is the Holy Duad; the Third comprehends all other things.

So long as the Mountains shall endure;
So long as the Sun shall give his light in the firmament;
So long shall this Truth last;
For it is the written Word of the Most Holy One.

From the energy of this Celestial Spirit all other Spirits are emanated, and in the union of spirit with form, Soul is the active agent. Spirits subsist in the Holy Duad, as Souls subsist in spirit; but spirit is celestial, while Soul is only mundane. Spirit peoples the supernal spheres with life; soul is the vital principal of the mundane spheres; Spirit is direct from God, but souls are emanations of the Spirit.

So long as the Mountains shall endure;
So long as the Sun shall give his light in the firmament;
So long shall this Truth last;
For it is the written Word of the Most Holy One.

Spirits are atom-like germs endued with all the virtues of life; they are wandering atoms until placed in proper receptacles, when they become moving active embryos. They are indivisible and everlasting; they cannot be destroyed; they are ten thousand times smaller than the motes which move in the sunbeam. Yea, like these very motes are their vehicles to earth, for spirit cannot blend with the terrene unless conveyed in matter.

So long as the Mountains shall endure ;
So long as the Sun shall give his light in the firmament ;
So long shall this Truth last ;
For it is the written Word of the Most Holy One.

Matter is the plastic mould of form, but has in itself no fiery energy ; it exists, but only as a medium, for spirit and soul to be developed. It is not regulated by Chance, but hath been formed by wisdom—the Wisdom which is the Holy Monad-Duad, and the efficient Agent of the Supreme. And the Mundane Spheres of matter are but representatives of the Supramundane, and the Supramundane of the Celestial, and the Celestial of the Supra-Celestial, beyond which in Blessed Light is God.

So long as the Mountains shall endure ;
So long as the Sun shall give his light in the firmament ;
So long shall this Truth last ;
For it is the writen Word of the Most Holy One.

There never was a time when the Universe bare not in it the seeds of life ; Chaos or Chance formed it not. It was a rolling mass imaging at times the gorgeous pattern of the Intelligible Immaterial Spheres ; a varying phantom gifted with shape and motion, and animation, by the All-illuminating hand of the Divine. It was divided ; but it was in time formed into many regions for the multitudinous orders of being ; there is nought else into which it can be changed save only its original condition.

So long as the Mountains shall endure ;
So long as the Sun shall give his light in the firmament ;
So long shall this Truth last ;
For it is the written Word of the Most Holy One.

The spirit that vivifies Man comes from the Supramundane and Celestial Spirit which, emanating from the First Principle, connects all existences with the Divine One. Spirits are in the body—not indeed as in their proper place, but as a temporary dwelling-house on earth—they are not subject to the body, nor are they part of the body; neither are they united to it but as an animating fire. Spirit is diffused in every portion of the body; but it principally energizes through the brain; it is Immutable, Incorporeal and Everlasting; a moving Essence which causes motion.

So long as the Mountains shall endure;
So long as the Sun shall give his light in the firmament;
So long shall this Truth last;
For it is the written Word of the Most Holy One.

Spirits in dream, or fantasy, or in a mist, separate themselves from the Splendid Fountain; they lapse into the lower Spheres; they clothe themselves with an ethereal vehicle. They subside into animal bodies as into a cave or dark sepulchre. There, as a dim lamp, they flicker in vapoury gloom. But they awaken from dream and fantasy and mist; they arise again to recollection of the glorious places from which they fell; they regain a love for their heavenly liberty, and passionately love and labour to reunite themselves to the Fountain of Splendour.

So long as the Mountains shall endure;
So long as the Sun shall give his light in the firmament;
So long shall this Truth last;
For it is the written Word of the Most Holy One.

Finite Spirits cannot always contemplate the Divine Essence that emanates from God without interruption;

their nature, however exalted it may be, enables them not to endure the blaze of light. The constant irradiations of the Absolute Infinite which flash ever and ever from God; the joys and raptures of His Presence overpower their bounded faculties. They cannot endure the excess of bliss, nor support the immensity of His Glory. Present before the Beatific Vision, received into the Divine Essence, immersed as it were in that immense Sea of Joys, illuminated as the beams of the moon illuminate the milky sea, they are unable to endure the radiant splendours. They abide therein as long as possible; but Infinite is too large for the Finite. They veil their eyes from the transcendant Beauty, and recede from the centre to the circumference. Thus it is when they are without the Vision of God that they become liable to peccability and error. In this way sin often begins; in this way spirits lapse from primal Glory.

So long as the Mountains shall endure;
So long as the Sun shall give his light in the firmament;
So long shall this Truth last;
For it is the written Word of the Most Holy One.

At the time that spirit obtains a body, or when migrating it abandons a body, it takes with it all its longings and desires, as the wind wafts the perfume of the flowers. But the spirit encases itself in a soul, and the soul is encased in a succession of sheaths; the first or inner is the intellectual one, composed of pure and simple element joined with the five senses; the next is the mental sheath, in which mind is joined with the preceding; a third sheath comprises the organs of action and the vital faculties. And these three sheaths constitute the rudimental body which attends the soul in its transmigrations.

So long as the Mountains shall endure ;
So long as the Sun shall give his light in the firmament ;
So long shall this Truth last ;
For it is the written Word of the Most Holy One.

All spirits fabricate for themselves a body suitable to their desires. The spirit that delights in blood or cunning makes for itself the body of a wolf, or a tiger, or a hyena; the spirit that delights in love or faithfulness makes for itself the form of a dog, or a dove, or an elephant ; the spirit that delights in industry and foresight becomes an ant, a beaver, or a bee ; and so on perpetually throughout the human or the animal or insect world.

So long as the Mountains shall endure ;
So long as the Sun shall give his light in the firmament ;
So long shall this Truth last ;
For it is the written Word of the Most Holy One.

An evil spirit dare not face God ; it is overwhelmed with shame and guilt ; it slinks in darkness and abomination ; it ventures not to enter into pure light. It calls upon the night to cover it, and the mist to conceal its loathsomeness from being seen ; and when night or mist come not at its call, it goes into their gloomy regions. Thus it is not merely the Law of Heaven which thrusts it out from among the pure, but the mighty force of its own guilt, the overwhelming power of its own conscience, which binds it as if with an iron chain.

So long as the Mountains shall endure ;
So long as the Sun shall give his light in the firmament ;
So long shall this Truth last ;
For it is the written Word of the Most Holy One.

In the Name of Adi Buddha.

Once as I passed through Space, I heard a fallen Spirit

say : Accursed be God who made me not perfect ; then I should never have fallen here. I said unto him : God is perfect ; God is alone perfect ; there cannot be two perfects in the Universe. He is Infinite ; wouldst thou be Infinite ? He is Omnipotent ; wouldst thou be Omnipotent ? He is Omniscient ; wouldst thou be Omniscient ? Thou complainest because thou art not God—so also might complain the million millions that exist. Wouldst thou have a million millions of Infinite and all-powerful Gods ? This could not possibly be.

Know thou this, O fallen Spirit : God did for thee all that it was possible to do. He could not make thee as great as himself : that was impossible. God cannot do what is impossible. But he made thee with a free and boundless will ; so that if thy heart desired it, thou couldst possess all that was truly beautiful, pure and blessed in the boundless worlds to which thou wert heir. And to attain this, God gave thee freedom of will.

Freedom of the will was not a gift which God might have withheld or granted at discretion to the Spirits that He created.

Freedom of will is an inseparable adjunct of happiness ; it is an essential attribute of intelligent natures.

Therefore, when God made mighty Essences, He made them free, because they must be free.

If He had restrained or bounded their liberty of thought, they would not, neither could they be Intelligences worthy of Heaven.

Happiness for everlasting would have been theirs if they had remained obedient. Happiness is a divine dream which arises only from obedience to the Most High.

How can that Spirit be happy who says: I will make a paradise for myself, apart from God. I will live in a sphere of my own, exempt from law. I will go away from God, and be my own god for ever.

Miserable are they who act on this principle; their own conscience upbraids them everlastingly; they brood perpetually over a knowledge of their foolishness and disobedience; they own it at length to be guilt and atheism.

If it were possible for them to reach the highest Heaven, know that even in that Heaven they would repine.

The glorious aspect of God, serene in holy and innocent beauty, would be torture to their thoughts and would remind them perpetually of their rebellion and their sin.

Therefore they are constrained to leave that Divine Presence, and to go forth to other places, where that Visible Beauty shines not, as if in silent rebuke of their want of fealty.

May God be merciful to them! May God be merciful to them!

But even still the recollection of the Celestial haunts their souls and spirits, however fallen; hence that mysterious longing of even fallen mortals after the Beautiful and the Immortal.

A divine instinct makes them sigh for the Past; in many a waking dream they have glimpses of the lost and vanished Paradise.

Their flame-winged Essence longs once more to have communion with the gods and daimons of light. Though you cover them with gold and purple, they are unhappy.

God hath permitted to them this power; but it must be a power springing from within. They cannot rise to Him through any other than their own purificatory sacrifice of self.

The Voice of God hath said :
Hath proclaimed through farthest space,
In words as strong as lightning ;
In laws that shall outlast the mountains ;
Every one shall possess in beauty
That beauty which he possessed in life ;
Every one shall hold in darkness
That darkness to which he clung in life.
Every one shall ascend to me
Who truly willeth to ascend to me ;
I have given him wings ;
But if he clips those wings, who is in fault ?
Neither in the highest heavens;
Nor in the earth, nor in the waters, nor in the air ;
Nor in fire, nor in any element ;
Can the spirit escape the consequences of its acts.
It cannot be forgiven ;
It must purify itself ;
It cannot be atoned for or redeemed ;
It must purify itself ; it must purify itself.
Sacrifice cannot make it beautiful ;
It must purify itself.
Offerings or prayers brighten it not ;
It must purify itself ; it must purify itself.

As a goldsmith taking a piece of gold, forms another shape, which is more new and agreeable, so throwing off this body, and obtaining knowledge, the Soul forms a

shape which is more new and agreeable, either suited to the World of Fathers, or of the Celestials, or of the Gods, or of Isani ; or of Darkness, if it cleave to ignorance and earth.

He who is now the most degraded of existences, may one day glitter in the highest of the heavens ; he who is at present seated amid the Celestial Thrones before the Supreme One, may one day writhe in darkness and in pain ; and the worm that we crush beneath our feet may in the course of ages become an Anchangelic Messenger of God to one of the spheres of life.

Man ! thou mayest become a god. Man ! thou mayest become a worm. If the first, thou mayest purify thyself ; thou must purify thyself ; if the last, thou hast only to cling to earth, and the earthly, and brutify thyself.

Six things are there which please God ; the first, to subdue anger ; the second, to improve the mind ; the third, to bestow in charity ; the fourth, to study religious matters ; the fifth, to assert one's right with boldness ; the sixth, to contemplate the Eternal.

So long as the Mountains shall endure ;
So long as the Sun shall give his light in the firmament ;
So long shall this Truth last ;
For it is the written Word of the Most Holy One.

The attributes of God are eight. First, He is Omniscience ; second, He is Omnipotence ; third, He is Providence ; fourth, He is Unity ; fifth, He is Immensity ; sixth, He is Analysis ; seventh, He is Comprehension ; eighth, He is Divinity. The first six belonged to Him from Eternity—the last two were produced afterwards.

So long as the Mountains shall endure ;
So long as the Sun shall give his light in the firmament ;

So long shall this Truth last ;
For it is the written Word of the Most Holy One.
Ah ! how watchful should we be over ourselves !

CHAPTER XXIV.

Isani.

The First Principle is the One and Perfect,
But the Second is inferior,
Yet exceeds in perfection all other created powers.

From the Eternal, through eternal cycles of eternity,
Came Spirit emanating like light ;
The intellectual Wisdom that emanes all things.

And from this next emerged in beauty,
Soul, which is a beam from Light intellectual ;
And Body, or the substance that combines soul with spirit.

All things existed before they found form in matter ;
Yea, everything hath had a spirit-life,
In the boundless spirit-spheres.

And all things are renewed for ever and ever,
In the Life of the Eternal Wisdom ;
The first beginning—the final goal.

And all existences are equal before God ;
And all are entitled to the same rights ;
And all are heirs of Universal Nature.

And all existences know their duties ;
And they who fulfil them not are unworthy ;
Wherefore they sink into a lower condition.

And all spirit is consubstantial with God ;
And all souls with the Spirit of God ;
And all matter with the elements.

God, though the Supreme Fountain of Existence,
Cannot himself grow greater than He is ;
Cannot himself grow lesser than He is.

He is Perfect, and incapable of increase ;
He is Perfect, and incapable of division ;
Without Him can nothing be.

God is Infinite, and embraces Space ;
What indeed can place a limit to Him ;
Who can say ? Thus far.

God moves the Universe not by labour ;
But by the force of His essential will ;
As the will moves the body of man.

Thought is of the essence of the Divine ;
By this, and not by hand or toil,
Are the operations of Nature perfected.

God confined not within himself the Flame,
But emaned it through innumerable rays ;
These were the Primal Existences of Paradise.

The Spirit of God was the first-born,
Brighter than the Sun in glory,
More vast than all the Spheres.

But when the Universe at first revolved,
And the Light of God shone beautifully over it,
Five and three were born.

And those three are one :
Spirit, soul, body ;
Dependent on the five of God.

Then came the Immortal and Incorporeal,
The golden-shining dwellers ;
Each a store of light ; greater than any star.

These dwelled in the Supra-Celestial,
Dancing in the Luminous and Unbounded ;
Bathed in the Beatific Vision.

And after these God formed the Celestial,
And made it to be the Sphere of fair spirits,
Immortal, flame-like, of many ranks.

And after these he made the suns and planets ;
And reduced the elements to laws ;
And fabricated the Kosmos.

And commanded force to give its force,
And established harmony and cycles,
And assigned to each place and power.

One inquired :
Why did He do so ?
Why did He not remain inactive ?
Who called on Him to create,
If creation leads to misery ?

ISANI.

The Divine One would have dwelt alone for ever, did He not feel delight in surrounding Himself with happy Spirits.

They were created by Him ; and this their Essence : to know and to love God constitutes supreme happiness.

God commanded not, nor does He ever command the Impossible : these Spirits might have continued happy and innocent for ever.

They were not Perfect; for the Finite cannot be Perfect: only the Infinite and Eternal is Perfect.

He made them free as the four Winds that sweep like eagles through the Universe.

They were not as Mountains covered with everlasting snows, which remain white and stainless for ever.

But He clothed them with a thousand wants and wishes: He filled them with desires after the Beautiful, the Divine, the Holy.

If they perverted those desires, God is not answerable; God himself cannot restrain the wandering fancy, so long as it is free.

And they did pervert their desires, and sought in other courses than those which the Divine One taught a mode of happiness for themselves.

Wherefore they abandoned the Celestial Mansions, and in other and lower Spheres quested after bliss.

God be merciful to them! God be merciful to them!

ISANI.

All things have emanated from One,
He is the Principle;
This is the Divine Unity;
God, the Lord and Father;
Who, forming an Image unto Himself,
Gave it life and heavenly energy,
Whereby it fabricated Spirits of divine beauty,
To fill the Universe of Heaven.
Thus Three Powers filled the World—
God, his Image, and Spirits of Light;
Each of these a Mirror of the Supreme,
So long as in their natures they were pure.

The old tradition of a Chaos
Was the confusion introduced by sin,
By the lapse of the splendid spirits
Who wandered out of light into darkness.

Beautiful would all the spheres of life be
If God were known and loved in all;
Each particular star and planet
Would then be a Paradise of Light.

The Beautiful is that which harmonizes with Nature;
It is the true and just in all things;
He who seeks it dwells in tranquil joy;
He longs to be reunited with the Fountain.

Follow Nature and her golden laws,
Not less obligatory than revealed truth;
Every contradiction of Nature is a crime,
To be assuredly followed by punishment.

Life is the gift of God,
And must not be violated by the servants of God;
Every embodied spirit is the same in essence
As the Supreme Spirit of the Heavens.

The human spirit is a beam from God;
Wherefore it always desires to be again with Him;
There is in Nature a periodical revolution,
When all things return to their sources.

Worship the Lord, thy God;
Abstain from evil things;
Exercise thy patience under sorrows;
And despise the hand of Death.

Many are the orders among celestial natures;
Beautiful each according to his nature;

The Word of God puts forth blossoms;
Its fruit fills the varied Universe.

Knowest thou how unwearied is God?
How his active energy never ceases?
He alone, the Animating Power,
Sustains the Universe in being.

Behold! in these words, which are God's Book,
I open the Heavens before thee;
May they transform thee into an essence of fire,
In which all evil may be consumed.

O blue-eyed! fairest amid splendours,
I feel thy Voice, as the voice of waters;
It penetrates my mournful soul;
It says: May peace be upon thy heart.
As snow melts into the earth,
Even so thine essence glides and gladdens;
The glowing Eastern Star rises,
But it is not beautiful like Thee.
I lay myself on the silver earth;
I lie, and listen for thine advent;
Let me hear thy harp-like footsteps
On the river of the wandering winds.
She comes, she comes, in beams of light;
The Rainbow kisses my mouth;
She comes, she comes; my spirit is entranced;
It dies upon her foam-white feet.

CHAPTER XXV.

In the name of God, the Giver of Knowledge,
The Divine Revealer of Truth.

O Thou Supreme Being, who art absorbed in all beauty, who knowest not any sin, but who art wholly luminous and pure; O thou Absolute Mystery, who art hidden from thy very brightness; who art wrapt in the excessive lustre of thine own splendours; O thou who hast thy thrones in the very primal light; Wisdom, Goodness, Pure Intelligence, give me of thy loveliness while I speak.

Sovereign Lord of all that is most excellent,
Grant that we may remain faithful.

I lift my prayers before Thee, that Thou mayest bless all the earth, and give beautifulness to all my brethren; whereby illuminated they may shine celestially, even as thy servant the Sun shineth. For as he also is a reflection of thy glorious light, of the transcendent lustre of the Spirit-Sun, so hath it been ordained that man his fellow should be thine image and thy mirror, in calm purity and excellence.

Sovereign Lord of all that is most holy,
Grant that we may remain faithful.

O God! behold I lay open before thee the inmost wishes of my soul; that all dark places may be made resplendent with thy beauty; that they who are in sin may become as white as snow; that they who have grown corrupt may be like angels of heaven; that thy people may enjoy happiness in their cities and their homes; in the abundance of necessary things and in the healthfulness around them. That the number of their years may

be increased in pleasure; that knowledge and justice may enlighten their understandings; that they may walk perpetually in the way of heaven—the way of innocence which leadeth unto Thee.

Sovereign Lord of all that is most pure,
Grant that we may remain faithful.

O Baghavat! hearken thou. Behold I do disclose to thee the Origin, from the first unto the second and the third. How Light arose from Darkness, and the Celestial Spheres were formed. The origin of God none can know—except himself, who can comprehend it? He is without beginning and without end. He hath no associate nor any like unto Him. He is loving, wise, and powerful; just and independent of all. His knowledge extendeth over all that is heard, over all that is seen, and over all that is. All is visible to Him at once, and from Him there is nothing hidden.

O thou Infinite One, Thou art the First,
The Mighty Principle of the Universe.

He maketh not evil; He abideth not with the evil of thought; whatever He hath done is good; whatever He hath constituted is perfect. His essence and attributes are most divine; He is the Lord of all abundance; the Sovereign King of Life. He hath emanated intellect; He hath moulded life; binding together into one the body and the spirit and the soul.

O God! thou art like the Sun,
And no man can lay his hand on Thee.

He is the Fabricator of existence and the Fountain of being; the One who is alone in the Universe of Splendours. He made the elements, and all the various orders that be in them; the ever-revolving Heaven, and

the sphere-like globe of man; the firmament blazoned with a million stars of glory; and the Nine Orders of the Celestial Choirs.

O ye! who hearken unto these words,
Venerate in your inmost spirits the most glorious God.

God is the First; Incorruptible, Eternal, and Indivisible; unlike to everything that is; the Head or Master of all good. Not to be changed from his purposes; not to be corrupted by offerings; He is the best of the good; He is the wisest of the wise. He is the Father of Law and Justice; self-taught, self-subsistent, and wholly perfect; the only Inventor of the naturally holy—the One Fire from whom all things flow.

The Most Beautiful—the Most Excellent One;
He gave their currents to the ocean;
He fixed the mountains on their deep foundations;
And elevated the Heaven above all things.

First of all beings was the Eternal and Supreme God; the God who hath existed from eternity; He is Essential Light, Spirit and Intelligence.

God looks through the veiled recesses;
He loves the just, but punishes the wicked man;
The heart, that is a pure dwelling,
That is unstained by sin, and lit by goodness,
Is the Temple that delights Him most.

It is the duty of a good man to abstain from sin; and he who dieth in transgression shall grievously suffer; for the pure splendour of the Most Holy Heavens endureth not a particle of the darkness of earth. For in that time it shall be to every man according to the works which he hath done. The just man, though he sins sometimes, never commits the same sin twice.

Let us make ourselves to be the servants of God,
In the summer of our youthful days;
Lest mayhap winter steal over us;
Then shall we be indeed desolate.

If sin prevails, whither shall the spirit go, but into the terrible Darkness of those who have rebelled? If good works prevail, whither shall the spirit go, if not into the Star-bright land of God's Paradise? Nothing that is impure can enter into that place; as nothing that is pure can abide in Darkness. Neither shall any man, however pure on earth, be admitted, until he hath made himself like the Sun.

The punishment and downfall of pride on earth
Is a lesson unto all men, that this is a sin;
If it be punished thus in life,
Shall it not be punished after death also?
If among men it is abased unto dirt,
Shall it not see shame also among the Holy Ones?

He, therefore, who seeketh happiness, can find it only by abstinence from sin, and in that perfect contentment of the placid spirit which represses all desire of things that are not needful. Even on the earth a sinner attains no felicity; neither does he whose treasure comes from any false source; nor he who takes a joy in mischief; nor he who serves himself by other's ruin.

Man advances from evil to evil;
He marches onward from sin to sin;
He decks himself with gold and silver;
He weareth jewels and fine raiment;
He dies, and is gathered into corruption;
Where now are all his vanities?
They are buried with the worm;
They are strewn like dung upon the field.

O Son ! deliver not thy mind to unrighteousness though penury oppress thee beneath her heel ; for never yet saw I the iniquitous or sinful man who was not overthrown in the end.

His tongue is as a bent bow ;
His falsehoods are shot forth like arrows ;
He feeds on sin, which is as wormwood ;
He is filled with intemperance as with gall.

In truth, in justice, in purity, in benevolence—in these alone let Man take pleasure. Let him keep his tongue within the rein. Let him put a bridle on his members and his appetites. Wealth obtained by forgetfulness of God's law—that let him avoid like a tiger in his path. Nay, let him even shun lawful acts, if they cause pain to the feelings of another.

Proud art thou, O vain man !
Thou art proud as the cedar ;
Stately as the palm-tree of the garden ;
But the storm will smite thee in thy strength.
Though thy gold be thickly heaped,
As the corn-ears in autumn,
Thy life shall not be prolonged a moment
When the hour of death hath come.

Many there be who stray away from virtue : who hear her music, but abide not within its circle ; yet are they not without the deep imprint of that which is Divine engraven on their spirits. Hast thou not seen a tree of the forest, withered, dry, and almost dead ? Yet is there within it a principle of life which causes it to put forth a green shoot. He who valueth this withered tree, who cultivates it, nourishes it, waters it, and prunes away its dead branches, shall live perhaps to see it revive in

beauty, the pride and flower of all other trees. So also is it with the withered spirit, which, guarded well by industry and love, will revive beneath the genial influence of light with all its primal innocence and purity. Therefore do I say, let no man despair! Neither despair thou of any man. The ship that was abandoned to the wild waters, the winds wafted safely into port.

O God, thou Lord and Father!
Eternal Wisdom, we beseech thee, hear us;
Most great, most glorious Spirit of the Ages,
Strengthen in our hearts obedience to thy laws.

CHAPTER XXVI.

Adoration to Him, the Creator; the Holy One; the Omniscient and Supreme God.

Son of man, and Child of Heaven,
Let thy worship be to God in all places;
There is no fixed hour, nor is there any fixed place
In which only thy prayer shall be accepted.
The temple of the true God is everywhere,
On the land, and on the spectral sea;
In the mountain vales beneath the star-lit arch of heaven,
On the rocky heights beneath his blue sky.
In the green meads and in the leafy forests
He is worshipped more honourably than in cave-temples;
On the far-extending ocean of the desert
The prayer to the Divine resounds more sweetly than in the cell.
God has lighted up this temple of magnificence

With the stars, the moon, and the sun ;
His altar is in the pure souls of men ;
They are the priests who pray to him in hourly adoration.
To those who seek Him he giveth the brightness
Of essential light more beautiful than the day-star ;
With myriad myriads of His Angels He surrounds them,
That they may be strengthened in the purity which they love.
Earthly treasures wean them not away from Him ;
Temptations blind them not to the loveliness of virtue ;
Sweeter than the song of music is the Word of God,
Which soundeth through their hearts in living harmony.
Son of Man, and Child of Heaven,
Fly from the enchantments of the daughters of earth ;
Avoid the noxious glittering of the Night-watchers ;
They are but snakes with shining skins.
From the old, they take away their life ;
And from the young, the fountain of their reason ;
Enticing are their songs and dances,
But all these are preludes to destruction.
The souls of mortals are their food,
Whom they make drunk with their melodious timbrels ;
Venom is in the wine-cup which they offer ;
Their gifts of gold and silver are delusion.
Make not of these thine images or thy gods,
Or thy spirit will be led by them into dark places,
Where gloom and ruin shall await thee,
And thine idols shall appear but slime or ashes.

When the wise man lay with his feet towards the Temple, a votary, regarding not his infirmity, cried out in anger : Wretch ! why turnest thou thine impious feet

in the direction of the hallowed House of God? The wise man answered calmly to his reproach: Tell me then, O brother, how I should lie? For whithersoever I turn them, there also will be found the Holy Dwelling of the Most High.

O thou who hearest this Word,
Know that it is the Sacred Word of God,
And knowing, do it, or thou art lost for ever,
On the Earth of Man, and in the Sphere of Spirits;
And grave its holy ordinances on stone;
Let them be graved on pillars and tablets;
In everlasting memory of the duties enjoined;
In universal testimony of the rites commanded.
And celebrate the praise of God in hymns,
At stated hours in every day;
The rest devote to knowledge and beneficence,
And to an exposition of sacred Truth.
Be grave in thine attire and manners;
And modest in discourse as a pure virgin;
And purify thy body with clean waters;
For a bright spirit dwells not in a foul lodging.
Thus shall it come to pass that there will be a day,
When nation shall unite with nation, and man with man;
When rivalry shall cease, and enmity shall perish;
And each rejoice in the prosperity of each.
Then shall temples to God be built in high places;
They shall shine like the sun above the tops of the mountains;
They shall ascend like the Star of Day above the ocean;
And the people of all kingdoms shall rejoice in light.
They shall bow down and offer homage;

They shall go forth in brightness and be glad of heart;
The old man shall rejoice, and the youth and the tender virgin;
The child shall bring his offering to the throne of the Holy One.

CHAPTER XXVII.

In the Name of Adi Buddha,

I worship the God who is worthy of homage;
Who possesses an intuitive knowledge of Good.

Hearken to my words, O Son! They shall be salutary to thy soul as the plant Jin Seng unto thy body. They are not *my* words, but the words of the Supreme Being, of whose divine, transcendent, and most lustrous splendour the sunlit, starry Universe is only a momentary gleam. As soldiers bear the scars of battle, so does the spirit of man when it goeth before God shine with the brightness of its trials. Hearken to my words, and thou shalt know how thou mayest best endure thy trials on the earth.

O thou many-formed One, Almighty,
Image thou Thyself in our glass-like being.

Hear the words of Heaven! The spirit that is in man is an immortal essence; descended on to earth, shall it not represent its Maker's beauty? He who liveth well there, shall ascend from dust into the Paradise-Light; he shall become one among the Ethereal Intelligences; he shall be blended with the pure Flame that pervades and animates all things. But he who liveth in evil there,

shall pass into the life of baser natures, whose grovelling appetites drag them into brutishness. His heart hath turned itself away from those Stars, which should have been its guiding light in life; he hath abandoned Justice, Truth and Purity; and hath chained his being to their opposites.

O Holy One! may our spirits be filled with love of Thee!
May we think of nothing but thine Heaven of Light;
May we regard the earth as unworthy of our love.

God is Almighty, and hath been for ever; God is Almighty, and shall endure for ever; He had no beginning, and He shall have no end. He hath no growth, and He hath no decay. He is Alone: He is One. He is most perfect Essence. In form He is a Sphere; He hath no parts, but is alike throughout; all-hearing; all-seeing; all-thinking; all-feeling; all-impelling. He is not like to man in shape; he resembles him not in form, nor in soul, nor in spirit; but is as a bright, crystalline, ethereal Flame and Flower of Splendour, which dominates the Universe by prescience, love and wisdom. Not from the first did He reveal himself to Earth; but only as time revolved, and as necessity required, did He develope all His wondrous qualities.

Be thou always with us, O our God!
Let thy presence be around us like Light;
Let it guard us with its holy brightness.

By the mind alone can the beauty of the Divine be comprehended; it is not perceptible to the erring senses; it is not visible to him whose whole employment of reason is on earthly purposes, and merely carnal ends. But to the pure, illuminated, high-ascending spirit, which meditates silently on the transcendent properties of the

Supreme, a ray of light descends which makes the One intelligible even to lowly mortals.

How little do men heed spiritual things!
How slight is their knowledge of God!
They pass from earth as ignorant as children,
They have no true insight into the Divine.
All their religion is taken on trust from others;
They are too indolent to examine for themselves;
Therefore they live and die in darkness.

It is from the mind exercising her own powers that true knowledge cometh; it flows in upon her like a stream of lustre; it enables her in part to understand the nature of the Beautiful One. But from the senses mere shadows and appearances come, as false as the pictures on the desert, or the fading forms that float across the sky's surface. They are not knowledge, though they may seem to bear the outward shape of knowledge; they are more bodiless than those fallacious dreams, which born of darkness and unrest, mislead the spirit for a moment.

Knowledge is indeed attainable by most persons;
But few are they who seek its sacred mansion;
May we seek it as we would the Supreme Excellence.

Unto all mankind, therefore, is an imperative command given, which he shall not disobey without proving recreant to God;—and this command is from the lips of Wisdom. Let man exercise his reason; let him use the mind he has received; let him think freely, having fed his soul with fruits of knowledge and calm reflection. Let no man say, I am not free to think; I am not free to reason; herein he doth accuse God of the most cruel tyranny. If the race of mortals was not free of will, then indeed would all

crime be justifiable. Not the murderer would slay—but God; not the adulterer would pollute—but God. Bethink ye well of this blasphemy. Yet this is the sin of those who deny freedom of thought to man. What shall be the ten-fold crime of such as instil this poison into others?

They who deceive themselves are indeed unhappy,
For the deceiving power is ever present;
It is within them ever, leading them astray;
But most miserable are the deceivers of others.

All evil cometh indeed of free will, but free will is an absolute necessity from God; it is the absolute right of every one of His creatures. Without it there were no beauty, no happiness, no virtue; without it the Heavens themselves were but a dreary prison-house, and God their gloomy Jailor. Without it man could do nothing; he would in no wise differ from a stone which lies where it has fallen, until it is impelled by another's hand. He would not be an individual existence at all but a mere clod of earth, such as the Divine Father could not, and indeed ought not to have made. Yet the existence of evil, though it be deplorable, is only temporary; the divine justice of God sets all right in the future life; even as in many cases man sees it do so in the present. Could he behold and comprehend all, he would confess that in every case retribution falls even on the earth upon the heads of sinners. Short-sighted are they who argue within themselves, Evil triumphs on the earth, and is not punished; why should it not triumph in the future life, and go unpunished also? Verily they have not penetrated the breasts, nor scanned the consciences of evil men! If they could do so, how differently would

hey judge! Within the heart of the blooming fruit they would have found the wasp or worm living; within the inner life of the guilty man they would have seen the stinging serpent.

He who hath not reason, hath no respect,
Neither doth he merit any from men.
Reason, therefore, is the chief jewel of a man;
Let him use this reason, and not bury it in clay.

O God! thou Primal Life,
Supreme in brightness; Lord of all creatures;
On bended knees be thou adored,
By all whose minds are holy.
Let our tongues celebrate thy majesty!
Everlasting be thy worship, O Exalted One;
Let it be universal, as thy light and power be;
Let it extend through all places;
Thou art the God of Truth, whose power is without limit;
In purity thy throne is reared;
Thy glory is transcendent and never-failing;
As atoms of the dust are we before Thee;
Clement, mild, and merciful Thou art;
The Guardian God of all the Faithful;
Magnificent and Wise; Sovereign and Holy;
Omniscient and All-beholding.
Thou rulest in the Heavens above;
And in the earths that spread themselves beneath;
Thy countenance is serene beauty;
Thou hast no rival in thy boundless empire;
He who puts his faith in Thee, faileth not;
Neither shall thine acolyte stumble ever;
Lord! thou art the greatest of all Kings;

Thou hast no Past, and thou hast no Future.
Thy form is incomparable, and changes not;
Thy light shines, peculiar to thyself alone;
The splendour of thy Majesty hath no limit;
The all-diffusing circle of thy Love hath no bound;
Thou art all Light;
Thou art all Beauty;
Thou art Love, Justice, and Benignity;
Thy names are Majesty and God the Greatest.
Thy mightiness can none withstand;
Thy grandeur can no one measure;
Thou, Lord, art First of all;
The Ruler of the Hosts of Heaven.

CHAPTER XXVIII.

I MAKE salutation to Adi Buddha, who is the One, the Sole in the Universe. Adi Buddha is without beginning: He is without second. He is Omnipresent.

O Son!

Thou must court the friendship and society of learned men, taking delight in their conversation.

Men are to be honoured in the gradation following: in respect of learning, conduct, years, family, property.

Thou must not pluck before it is ripe; taking example from the fruits of the earth. Rice taken at its season is excellent; but if collected before its time, it is devoid of nourishment. So also the fruits which ripen on the tree are well flavoured and pleasant; but when they are

plucked before they have ripened, they are tasteless, sour, and bitter.

Thou must not shut up the doors of thy kingdom, but allow to foreign merchants free entrance, and encourage their commerce with thy people.

Fire is not the only thing that burns and causes death. Water also, which is cold, is mortal to those who are plunged beneath it. In your endeavours to destroy your enemies, lay aside the impetuosity of fire, and imitate the slowness and coolness of water.

In the world, he who speaks sweetly and with affability will have many friends, but he whose words are bitter will have few or none. In this thou must learn from the sun and moon. The sun, by reason of its strong light, drives away every star and planet from the heavens while it is above the horizon, and is thus obliged to run its course solitary and unattended; but the moon, shedding only a soft and tender light, moves on in the midst of the stars and constellations, escorted by a numerous company.

Every man in his earthly state hath two parents: God, from whom his spirit is emaned; Matter, which is the covering of his spirit.

But the first alone is the real, living, and Eternal Parent; the last but carnal, mortal, and evanescent.

Honour all men, therefore, whatever be their condition; they are the sons of God, and thine own brothers.

Despise not the humble or the weak, nor be puffed up with pride beyond other men. A gnat pierced the eye of a lion.

O King! who art now upon the Throne,

Remember that thou shalt soon lie low;
And many shall walk over thy head;
Thy kingdom shall depart from thee.
As it passed from those who went before,
So also shall it slip from thy hands;
And the grave and dust shall be thy dwelling;
Thy pride shall sit beside corruption.
Take heed that no man's blood be upon thee;
Let the book of thine account be white;
Blest if thou shalt have spared thy subjects,
Holding their blood as though it were thine own.
No accusing hand shall rise against thee,
Nor shall an enemy be heard before the Thrones;
He healed not his pain at the cost of others;
He looked upon himself but as a man among men.
When the monarch fell from his high place,
And the meanest kicked him in the road,
No man had compassion on him,
The cur dogs barked in his face.
A Sage passing by, inquired: How is this?
Hath not this man even one friend?
To soothe his anguish in adversity;
To make clean his path through sorrows.
A voice answered: He is punished for his pride;
He who spared not man or woman;
Who thought the earth was his footstool;
And the sky but made to be his canopy.
His hands were hands of iron;
His voice was the roar of a wild beast;
He had no sympathy for aught that lived;
Therefore hath he come to be the mock of all.

King, minister kingdom, castle, treasury, army, and

allies, are known to form the seven constituents of a government. They contribute to each other's weal, and the loss of even a single one of them renders the whole imperfect. He who wishes to keep a government perfect should study well their natures.

The first object of a King is to attain royal qualities; and having attained them he should look for them in others. A flourishing sovereignty cannot well be obtained by the worthless; he only who has qualified himself is fit to be a King.

Royal prosperity, so difficult to be obtained, and more so to retain, and which depends on the good will of multitudes, rests steadily only on moral purity, as water in a fixed vessel.

O Son, learn beneficence from Lu,
Who, as he contemplated God in the forest,
Saw a man lay hold of another,
And load his aged back with a burthen.
But the heart of the king melted;
He cried out to the oppressor:
O Son, withdraw thine hand,
And I will bear the burthen for this old man.
Then Lu, going to the father,
Lifted the burthen from his shoulders;
He bare it to the door of the oppressor,
And the oppressor was converted to God.

It is the duty of a king to be the living image of a god on earth, and to dispense law to all men, in justice and in divine clemency. It is his duty also to be the Father of his people, and to regard every individual in the empire as his child; he should consider that he is made for

their advantage; but that they are not created for his pleasure or caprice. That sovereign who is the Shepherd of his people is honoured and revered above all sovereigns; while that ruler who is the Hunter of his people should be detested and despised above all other creatures.

When honour is lost all is gone,
Even from him who has many troops;
As when the nave of a wheel is broken,
The spokes are of no use.

A king who, regardless of the law, shall, from a desire to possess a man's wife, contrive the death of the husband, shall come to destruction, and his country to ruin and disorder. When King Wai prayed that he might for ever be able to confine his desires to one wife, showers of gold and gems fell repeatedly in the palace as deep as the ancles, and sometimes even to the knees, as is recorded in the books.

O King, they who are ashamed of what they ought not to be ashamed of, and who are not ashamed of what they ought to be ashamed of; such men embracing false doctrines enter the Dark Path.

Those who fear when they ought not to fear, and fear not when they ought to fear; such men embracing false doctrines enter the Dark Path.

They who forbid when there is nothing to be forbidden, and forbid not when there is something to be forbidden; such men embracing false doctrines enter the Dark Path.

To defend the injured, and to restrain the proud,
Is the act of a god upon the earth;
The hovel of the peasant is sacred;

As sacred as the palace of the King.
The object of all laws
Is to establish equality of rights among men;
If any one be more favoured than others,
Then injustice begins.
Wherefore by this rule thou shalt well know
Whether thy laws be good or evil,
If thou lookest to the condition of those subject to them
When they come before the King's court.
God governeth, and giveth His laws
Not for priests, or rulers, or tribes,
But for the whole race of mortal creatures,
Without distinction between high and low.
All are the same in His eye;
There are no chosen ones with Him;
So also should it be with men;
Justice should be for all equally and alike.
Many are the partitions of the pomegranate,
But the seed in all is equally red;
Numerous also are the races of mortals,
But the blood is equally red in them all.

In olden time there lived a great King, and he made unto himself fair gardens He bought the estates of many, and joined their lands unto his own. The beauty of his gardens was his delight, and he added to them every day; and passed his time in bowers, forgetting that justice was the business of a King. Now there was a Widow living nigh, and she also had a small garden, inherited from her father; and the Widow rejoiced in its possession. And the King saw it, and desired to add this also to his own gardens. And he offered the woman a large sum in gold, but she would not depart from her

possession, nor surrender to the King the land of her fathers. Then the King's steward expelled her by force, and her garden was added to the king's garden. But the Widow complained to the Chief Magistrate, and besought him to do justice. And the Chief Magistrate was a just man, who feared God; yet did he scruple to decide by open mandate of the law. But taking a large sack, he saddled his mule, and went into the presence of the King. And he found the King disporting in a pavilion which he had built for himself in the Widow's garden. Then the Magistrate fell upon his knees, and he besought the king to let him fill his sack with earth taken from the very spot. And the King commanding it, he filled his sack. And it came to pass, when the sack was full, that he was unable to raise it on the mule; wherefore he besought the King to help him. And the King disdained not. And they sought to lift it, but it was still too heavy, and the King cried out, I cannot lift it. And the Chief Magistrate said: Sir, if this sack, which containeth only a small portion of the land which thy steward extorted from the Widow, be indeed too heavy for thee now, how wilt thou bear the burthen of the whole in the Day of the Final Judgment? And the King was smitten; and he restored the garden to the Widow together with the pavilion which he had built thereon.

O King!
When life and kingdom are in danger
Regard life first:
You may obtain another kingdom
But not another life.
O King!
The whole power of the state may be used in war

To repress the obstinate and rebellious;
Who despise justice, and spit at wisdom;
Who mock the virtues of the ruling power.
But let the Ruler beware of God,
That he use not his power unrighteously;
Let him be clothed in modesty and moderation,
That he may subdue his people by love:
Making them his friends by liberality,
And by the generous splendour of his deeds;
For these are mightier than swords;
They are stronger than armed soldiers.
Only therefore where these have failed,
And the lawless and wicked are contumacious,
Scorning the persuasions of virtue,
Is it lawful to use force.
That king will not easily err
Who, while he is so exalted as to be above all,
Bears himself with gentleness towards all,
And remembers that he is only a trustee.
Never will *he* transgress the laws;
Never will *he* overstep reason:
He is not content with an outer piety,
Or with being only a picture.
Wicked are they who rule only for themelves,
Who repress truth and knowledge for selfish ends;
Who cramp the energies of the spirit,
And favour the sway of ignorance.
These are the real enemies of God;
Their authority is based on guiltiness;
No man should rule another
Contrary to the laws of right and reason.

Yang sat upon the royal throne when only twenty

years had passed over his head; his heart was as a young lion; he despised danger; he was generous and noble. He chained his temper with a golden rein; he spared no labour to instruct his mind; he sought to banish prejuduce from his soul, and to elevate the lowly who had merit. When his father first looked upon his cradle, he distributed a ball of sweetly smelling perfume. Thus, said he, may the good name of the newly-born be diffused among mankind in fragrance. Yang forgot not his father's prayer; he laboured to be a great king. He did not pass his youthful years in slothfulness, but with the wise and the skilled in knowledge. When a rebellious prince was brought in chains before him, one whispered to the young monarch: Strike the traitor! Yang answered: It becometh not a man to aim a blow at the downfallen. No man was punished in the days of this king for holding an opinion contrary to that of the state. No man was honoured in his day for holding an opinion in harmony with that of the mighty. He adhered not blindly to ancient systems, honouring antiquity because only of its years, but inquired after new wisdom, and gathered around him the skilled in different opinions. He sought to know that he might honour God, believing that the Divine is not restricted in his operations, but that even in darkness there is light. He commanded all men to pay homage to God, nor would he allow any temple to be dishonoured. He cried aloud, If any is ignorant of The One, I, even I, am to be blamed. For the vices of the people are an infamy to kings who should teach and rule the people for their benefit; who should mingle in all things as God does, and not seclude themselves in palaces of ivory. On his death-bead he gave a single gold coin to

his son the successor to his throne. This, said Yang, and this alone shall suffice to bury my dead body. Of all my treasures, and of all my provinces, behold ! I cannot carry with me one atom. Let my flesh be mingled with the dust, nor be converted in its last moment into a symbol of vanity.

I saw upon the palace gate
Of the greatest king of the earth,
These words written, so that all should see them,
The princes who rode in and the poorest man :
He who dies upon the throne,
He who dies upon a rag,
Shall ascend equally with the greatest lord,
And stand beside him before the Great Judge.

CHAPTER XXIX.

THE king who administers the laws in person
Needs the aid of the learned and the good ;
Let his ministers and officers be near
To execute the decree of the judge.
Let justice be administered to all men ;
To the dwellers in the forest, in the forest ;
To the soldiers of the state in the camp ;
To the inhabitants of the towns, in the town.
Let it be brought to every man's door
So that he may have justice without delay or cost ;
So it was in the days of Mah Bad,
Who was the first king of the whole earth.

Me-Dâh, the king's counseller when he gave advice,
Considered not the wishes, but the wants of the king;
He asked not of his heart; Will this please my lord?
But of his judgment: Will this serve the kingdom?
O true and noble-hearted in thy wisdom,
Were all the king's counsellers like unto thee;
Never would the throne be cast headlong,
Nor the people led in chains to ruin.

Vile is the writer who perverts truth;
Who seeks to please by falsehood:
By such as he are courts attended,
And kings deluded into self-worship.
I knew one, who was in the king's palace,
And as they sailed upon the lake together,
He read a book, in which his royal master
Was ranked a hero above all other men.
Thus and thus, said he, did the king fight;
He marched on foot against the enemy;
He struck their leader from his elephant;
He compelled him to sue for mercy.
Hearing these things, the king grew angry:
Vile flatterer, why hast thou dared
To insert falsehood in thy false book?
To make me a partner in thy lies?
There was no elephant: he did not sue:
I desired and we agreed on peace:
Let thy volume perish for ever,
And he cast it down into the waves.

Let a king make himself acquainted with wisdom;
Let him know the five orders of mankind;—

And first, he is most to be commended
Who chooses the most befitting time for business;
Whose goodness benefits all others;
Whose life is guided by pure justice;
Let that man stand before the Throne,
That the king may consult him in his need.
Second is he who hath all the virtues of the first,
But who laboureth not in aught for others:
Let him be respected for the treasure of his knowledge,
But place him not in any confidential post.
Third is he who doeth neither good nor evil;
But spends his days in simple indolence.
This man is not worthy of greatness;
But he deserves protection, and to live at ease.
Fourth is the thoughless man of wind
Who injures himself without hurting others;
Him the king should disappoint in his hopes;
He merits censure and good counsel.
Fifth is he, who is vicious in his desires;
Who injures others by his daily actions;
If censure and good counsel amend him not
Let him be separated from the rest of men;
If he still be hardened, let him be banished;
If he be still a rock, let him be imprisoned;
But it is not lawful to take his life
From any, but from him who hath taken life.

O King!
God asketh not man to do good without reward;
The heaven of purest light shall be his reward:
God saith not to a man: Do this, for I command it:
But as a father he saith: Do this for thine own benefit.

God giveth no hard or impossible precepts ;
For thus only tyrants do to slaves :
But his Laws are perfect and delightful,
Even the wicked own their goodness.
No act of man that is repugnant to those Laws
Can be aught than foolish and evil ;
For the perfection of all law and morals,
Is to be as like God as possible.
Man never feels pain without reason ;
He has violated some law of God ;
God loves all whom He has formed :
If they suffer it is solely for their own good.
Labour, my son, to command thyself :
Pleasure always accompanies goodness :
May God give thee of the Waters of Immortality,
That thou mayest enjoy everlasting youth.

There is One Law paramount above all ;
This is the Law of the Most High God :
The laws of men are broken with impunity ;
The great burst through, the crafty evade them ;
But no man ever yet brake a Law of God
Who did not suffer the penalty thereof :
These no man or spirit can escape ;
Mortal, read them in the Book of God.

To say that God pardons criminals
Is to declare that he connives at disobedience to His Laws ;
That He holds out a hope to all offenders,
However criminal they may be to forgive them in the end.

Hence they who hold these notions
Practically make God a pardoner of sin ;
A patron or a partner in the guilt
Of the murderer, the adulterer and the thief.

They who, knowing God, shall go from Earth, enjoy the full fruition of their desires in all the worlds through which they pass.

And into whatsoever Sphere of Life they desire to enter, they are transported thither in the very moment of their wish.

The gates of Heaven itself are not closed against any being : they lie open for ever to those who are worthy.

But, if thou seekest to enter Heaven and art not worthy, it were better for thee to fall headlong into fire.

The Spirits of the Celestials pass themselves through pure flame at every revolution of the heavens ; so that they may remain wholly beautiful, nor contract a single stain of the corrupt.

The Vestals also of the whitely-shining Lands bathe in Fountains where they renew all that is divine, and in Waters of Immortality wash away every trace of darkness.

O King !
Morality is at the root of all politics,
Nor is it possible to govern well without virtue ;
Yet power is deposited in the hands of statesmen,
Who profess to disregard the laws of morals,
Governing according to rules of statecraft
Which they prefer to true virtue :
Hence the multitudinous wars and calamities

Which befal the countries that have such statesmen.
Know this that it is not possible to govern
Unless the Laws of God be consulted and obeyed :
A blasphemy also is it against the Supreme
To say that *He* sends evils on an empire.
Men charge their wickedness on fate ;
They lay their sins at God's door.
Separate thyself, O my son, from these fictions :
And accuse God of no evil.
Mere political changes do not save nations ;
Their own purity alone can do so :
What matters wealth, or walls, or soldiers
If self-instruction and virtue be wanting ?

In the kingdoms of those kings, who are indeed just, and who do not needlessly inflict the punishment of death, bribes must not be taken, nor violence be committed ; but the true welfare of the people of the country must be studied, and must be advanced by means of salutary laws. If by unlawful and violent means, the duties and taxes be enforced, or bribes be taken, the lords, the servants and judges of such a king will, in following his example, by violent measures, oppress each other ; and, when they do this, all is ruin. For this reason Kings who do not avoid bad deeds, are like a ship which sinks at sea in a storm with many goods and the merchant also.

Kings must watch and firmly guard the Ten Laws. If kings do not abide by the laws, the lords will not ; and, if they do not, the people of the country will also disregard them, and the country will go to ruin. If the king watches over the Laws, the lords do the same ; and, if

they abide by and watch over the laws, so do the people of the country; and, in the time of that king, the country being happy, the people will obtain beatitude. Kings may do a great amount of good or evil.

O King!

In every kingdom there should be Teachers and Priests who perform the religious duties, and ministers who are perfect in knowledge and wisdom. There should be large and remarkable pepul trees and zayats. There should be no robbers, thieves or wicked men, nor any who trusting to their strength, oppress the weak or resist the authority of the lord of the land and water, or his Ministers. The king of every country should plant, transplant, and take care of fields and gardens, and see to the repairs of the royal granaries and other property. In all large and small villages, deceitful men, who are thieves by habit and repute; all men of broken character; should be corrected according to their faults; and all men of knowledge and wisdom be treated respectfully; and the king should not resist the instructions of aryeahs and good men, but behave with the greatest correctness.

CHAPTER XXX.

O KING, the sovereign belongs to all; he must belong to no party in his kingdom. He is nominated by all and for all; and so must his rule of government be.

When the monarch rises after the night's repose, hav-

ing inquired of the general safety, he shall himself inspect the account of revenue and disbursements; he shall then adjucate law suits in their order with his judges around him; after which, having bathed, he may at his pleasure, take his meal. May God preserve him, and grant him welfare.

But let the monarch never seek repose at night without remembering those words written on the tomb of Hou. O mortal! yesterday thou wert mighty; ten thousand camels bent under thy treasure. To-day thou art deprived of all things; the beggar is richer than thee, O dust of dust.

Of a newly-subjugated territory the monarch shall preserve the social and religious usages; also the judicial system, and the order of things as they already obtain. Let him punish all who are guilty of a violation of law. Even a son, a brother, a father-in-law, an uncle, if he transgress is not to go unpunished by the monarch.

He shall appoint as judges men who speak truth and bear themselves alike to friend and foe.

If from press of other business he cannot adjudicate, he shall appoint a priest versed in the whole law to preside with the judges.

If a judge from partiality, or love of gain, or from fear, act in any wise contrary to law or usage, he shall be amerced in double the value of the suit.

When one who is aggrieved by others in any way contrary to law or usage, makes a representation to the monarch, this is matter for a law suit.

The representation, as made by the plaintiff, is to be in writing in the presence of the defendant; the cause, year, day, names being given.

The answer of the defendant to what he has heard read is then put in writing in presence of him who made the first representation, and then the latter shall at once bring forth his proof of what he has asserted.

This being established, he succeeds in his suit: otherwise the reverse. Let not a counter complaint be preferred until the original complaint is disposed of; nor let a third person sue him against whom a complaint is pending. The statement of the cause of suit is not to be varied. One who has made a false complaint shall forfeit double the amount of his claim.

Let the judge, rejecting subtleties, conduct the trial of suits upon the merits: even merits in the absence of proof, must fail of success in the suit. If two texts of the law appear to be opposed to each other, an argument founded on usage is of force.

Any person may be a witness for any person; but the man who withholds his testimony shall pay the entire debt, as well as a fine equivalent to a tenth of the amount.

That party whose assertions the witnesses have verified succeeds; that one whose assertion the witnesses have disproved is defeated.

In case of conflicting testimony, what is stated by the majority of the witnesses must be credited; if the number be equal, then those of the witnesses who are of distinguished qualities must be credited; if again they are in contradiction, then the most distinguished shall be credited.

As well they who suborn, as they who give false testimony, are to be severally fined in double the value of the suit.

When a priest or person in high position, being produced as a witness between two parties, does not speak the truth, but gives false evidence, let him be made to beg for ten or fifteen days at the house of the person who has suffered from his false testimony, with his face blackened, his body whitened with lime, naked, and with a broken pot in his hand; and, after this, let him be banished from the country; he is to be called a degraded person.

The monarch shall annul decisions of suits which have been brought about by force or fraud.

Such law suits as have been decided unrighteously shall be reinvestigated by the monarch; in case of reversal of the judgment, the judges and the winning party shall be amerced in double the amount of the fine decreed in the suit.

O King! wide are thy dominions, and thou canst not hear all complaints. Thou must appoint Judges and cause thy Governors to appoint them. There is naught higher than Justice: depending on justice even the weak will oppose the king. Justice is true. Let such as those therefore be the Judges whom the king chooses and appoints, because of their excellence.

There are four descriptions of men who are proper to be made Judges. 1st. The judge who, abiding by the Ten Laws, gives his decisions in accordance with them. 2nd. The judge who, abiding by the public statutes, gives his decision so as to avoid incurring hell. 3rd. The judge who decides like a blind man, who feels his way with his staff, and takes the way that is best. 4th. The judge who decides impartially like the index of a pair of scales. These four should be appointed Judges.

CHAPTER XXXI.

Every court is the house of the king,
Who is supposed to preside and judge in person:
Before him all are equal:
He is the sovereign protector of his family.
A judge should be truthful as God;
Impartial to friend and foe;
He should be honest, wise, disinterested;
Incorruptible as a Spirit of Heaven.
Attentive to duty, uninfluenced by passion,
Devoid of avarice or anger;
Patient, calm, learned, and experienced
In the ways of men and things.
Let the Unjust Judge be fined and imprisoned;
Let him be punished according to his crime;
Let him be degraded from the post he has disgraced
As a warning and example to all.
There is no man in whom vice is blacker
Than in the chosen representative of justice;
Confiscation of his estate is not too severe
For him who perverts the law to wrong.

Let the judge be composed and grave;
Let his demeanour be sedate and holy;
Let his dress be simple—his voice mild—
And justice sit upon his lips.
Let him be seated aloft;
Let him not decide standing or walking to and fro;
Let him exhibit the most perfect patience,
And hear both sides impartially.

He should know the law in all its branches.
He should be master of logic and the sciences :
He should study the Books of God
And the various arts of jurisprudence.
If in his soul he loves wisdom
He shall be honoured above the sons of kings ;
Thou canst more readily separate a sunbeam from the sun
Than him from the paradise of justice.
The wise learn of the blind,
Who put not their foot forward in the road
Until they shall have felt their way ;
So do the wise in all things.
The wise speaketh so as to preserve life ;
The wicked so as to destroy it.
The wise is calm and merciful,
But the wicked is hasty and a tyrant.

O Judge !
All that liveth is susceptible of love ;
Because out of love life floweth ;
This is true love which loveth not itself,
But is immersed in the happiness of others.
It is not enough to be good in thine own household,
And to observe the laws of justice there ;
This is a great advance to excellence ;
But thou must be good and just to all others likewise.
No being can be perfectly happy
Until it acquires the proper perfection of its nature ;
And as love is the basis of all celestial excellence
It never can be perfect until principled in love,
They who in Heaven attain this exalted love
Are called the Stars of Morning ;

For thus in that divine Sphere of God,
They typify the loveliness of those who love.

A fool is he who does harm to the innocent; his sin recoils upon himself. Like water thrown against a strong wind, his evil comes back upon him. But the soul of the wise and just is too great to do wrong even to a worm.

If the orphan cry will not God hear him?
Yea, his moan shall be heard in heaven;
The voice of his lamentation shall ascend;
He hath a Father who lives in Heaven.
God will comfort the child of desolation;
He will stretch forth his hand to raise him;
He will not suffer him to perish wholly;
Or if he should, he shall not be forgotten.
He that begat him is cold in the grave,
And the mother who brought him forth is in the earth;
But God, the Lord and Parent of all,
Shall be as father and as mother to the orphan.

CHAPTER XXXII.

And the Chief Justice said to one of the multitude, Close up the five windows of thine house, if thou wouldst have light.

Then spake unto him one of his disciples: Sir, what meanest thou by this?

For if I close my windows, do I not obscure the light, and cover all within in darkness.

Then the Chief Judge made answer: Verily thy five windows are the five senses of thy soul.

He who closeth them, and admits not the light of the world, shall enjoy the light of his soul.

But he who openeth them to all the outside world, shall sit in darkness, letting not his spirit put forth any of her own glorious internal light.

And he said: O King!

The Ruler must first have virtue in himself, and then he may call for it in others; he must first be free from vice himself, then he may reprove it in others. If we ourselves cherish and practise what we do not wish in others, we cannot possibly enlighten them. Hence the good government of a kingdom depends upon the proper regulation of the family.

The Sage of old says: The peach-tree, how beautiful! its foliage, how luxuriant! Such is the bride when she enters the house of her husband, and duly regulates the family. Let a man first regulate his family: then he may instruct a nation. Again, the Sage of old says: Perform aright the duties of elder and younger brothers: then you may instruct a nation. The conduct of a Prince, as father, son, an older or a younger brother, being worthy of imitation, the people will follow his example. Thus it is that the good government of a kingdom depends upon the due regulation of the family.

When the Sovereign venerates the old, the people will take delight in filial piety; when he honours his parents and elders, the people will delight in showing due respect to parents and seniors; when superiors compassionate the destitute, the people will not rebel.

That which you hate in superiors, do not practise in

your conduct towards inferiors; that which you dislike in inferiors do not practise towards superiors; that which you hate in those before you, do not exhibit to those who are behind you; that which you hate in those behind you, do not manifest to those before you. That which you hate in those on your right, do not manifest to those on your left; and that which you hate in those on your left, do not manifest to those on your right. This is the doctrine of measuring others by ourselves.

He who gains the hearts of the people, gains the throne; he who loses the people, loses the throne. Hence the good Prince first pays serious attention to virtue; having virtue, he obtains men; having men, he obtains territory; having territory, he obtains revenue; having revenue, he has sufficient supplies for all useful purposes. Virtue is the root; revenue the branches. If you lightly esteem the root, and attend principally to the branches, you excite disorder and rapine among the people. Hence it is that by accumulating wealth you scatter the people; and by liberally diffusing wealth, you unite the people.

The Sage of old said: The decree of heaven is not fixed on one man, or one reigning family; it says, that Virtue gains, and Vice loses a throne.

The Book of Purity says; The nation that is pure does not esteem gems valuable; it esteems nothing as precious but virtue.

Had I a minister of unbending fidelity, although he might appear to possess no other talent, yet were his mind enlarged and generous, when he saw a man of eminent talents he would view those talents as if they were his own. The man of enlarged intelligence and virtue would not merely praise with his lips, but would

really love him in his heart and embrace him in his regards. Such a man would preserve my children and my people. Would he not be a treasure in the kingdom?

But if a minister is jealous of men of talents; if he opposes and keeps from notice those who possess eminent ability and virtue, not being able out of envy to bear with them, such a man is incapable of protecting my children and my people. Would he not be most dangerous in the kingdom?

To see a man of eminent virtue and talents, and not to promote him; to promote him, and not raise him to a high station, shows disrespect for him and virtue. To see a base man, and not to dismiss him; to dismiss him, and not to send him to a great distance, is an error—nay, it is a crime. The Prince who promotes those who are the objects of general detestation, and disregards those who are generally respected, does an outrage to human nature. The Judgment of God will certainly fall on such a man.

There is one great principle by which revenue may be produced: let those who raise it be many, and those who spend it few; let the producers be perfectly free, and the consumers practise economy. Thus there will ever be a sufficiency of revenue. The virtuous Prince, by his wealth, raises his character; but the vicious man degrades his character by heaping up wealth.

It has never happened that when the Prince loved benevolence, the people did not love justice; nor have the people when they loved justice ever neglected the public service; and in such circumstances it has never been seen that there was not a sufficient supply in the

public treasury. It is by equity, not by riches, that a nation is benefited.

When the Sovereign bends his whole mind to the accumulation of wealth, he must be led by a worthless minister, although the Prince may esteem him virtuous. The administration of such a worthless Minister will at once call down upon the government divine justice and the vengeance of the people. When affairs arrive at this height, although a minister of talent and virtue be employed, what can he do? This shows that the prosperity of a nation depends upon equity, not on riches.

Dark shall be the doom of the bloody hand
Of those who have tasted blood;
They shouted in the hour of victory,
But God heard them, and He murmured.
They tasted the currents of gore;
They leaped with joy, they exulted—
But they did not heed the Law of God;
Man was made to bless man.

CHAPTER XXXIII.

O Thou, the many-titled One,
Who hast a thousand splendid names;
Hear me as I approach thy Throne;
As I bow in spirit before Thee.
Thou art The First Cause;
Thou art the Circle of the Universe;
Thou dost control its Unity;

As the work is one, so is its Maker.
Who can enumerate the blessings which thou givest?
Diffused like sunshine through innumerable worlds;
A hundred thousand tongues would fail;
A hundred thousand pens would not suffice.

CHAPTER XXXIV.

And when the Chief Judge was asked by the King in what manner further he should act, so as to render his kingdom flourishing and populous, he made answer thus:

Above all things, O King! and at all times, and in all places, and under all circumstances, bear this in mind, that thou art the father of thy people, and that every one of thy people, even down to the poorest and meanest man in thy wide dominions, is thy child, and must be treated as thy child.

Thou must have the welfare of all thy people as fondly in thine heart as if it were thine own.

Thou must make as mild and low as possible all the public taxes, and have consideration in their collection.

Thou must have regard to the ability of the people to pay such imposts as thou commandest.

Thou must have a liberal hand; and in all things, and at all times, be nobly generous and kind.

Thou must not be remiss to inquire into the affairs of thy kingdom, but must know them well, and have them at thy fingers' ends.

Thou must be polite and courteous to all persons, so that the affability of the king may be as a proverb.

Thou must behave with prudence, temperance, and firmness, so that the neighbouring states may hold thee in respect.

Thou must not destroy the rich by confiscation; but encourage industry and commerce and agriculture; not envying thy lords for their wealth.

O Son! if thy nature allowed thee always to contemplate and to meditate as well, on God the Supreme, never shouldst thou be led astray into sin, or be diverted into the paths of passion. But since thou art a man with flesh and blood, and thy star-like spirit is enwrapped in clouds, wonder not that thou canst not walk ever in its pure and paradise light. Be indulgent, therefore, unto human failing, but be rigidly severe upon thyself; for if thou once thinkest sin is allowable, which of the forbidden laws wilt thou not break? Nami, a Spirit of the Virgin-Spheres, looked forth from his Paradise of Light; he saw a thousand wandering spirits, and he said unto himself: O lost ones, ye are indeed lost. Lo! in every heart there is a nest of vices; and under every tongue a scorpion; and poison in the palm of every hand; and a serpent hidden beneath the eyelid. Then did God say unto Nami: Why judgest thou those Wanderers with a harsh judgment? Behold, I will unseal thine eyes, so that thou mayest see into the soul of every one. And Nami looked as God had spoken; and he saw not there the things he had surmised, but much good with some evil; and the good in all was greater than the evil. And Nami looked into himself also, and he trembled when he saw his heart, and he fell abashed and stricken with shame before the feet of those whom he had condemned. O God! how wickedly have I judged thy servants; and, O God, how

blindly have I viewed myself; a thousand years in darkness and remorse do I deserve for so misjudging in my sin.

In this thing most of all, O Monarch, art thou responsible to God; namely, in thy choice of Judges to administer public justice.

The seven men who should not be made Judges are as follows :—1. The man who decides in favour of the party who ought to lose, because he is of high family. 2. The man who takes bribes and decides in favour of the party who ought to lose. 3. The man who decides in favour of the party who should lose, because he is his relative. 4. The man who, from fear of death or other evil, decides in favour of the party who should lose. 5. The man who decides against the party who should gain his cause because he is his enemy. 6. The man who decides without ascertaining the facts of the case. 7. The man who knows the facts, but, because he has the power, decides unjustly. These seven men, whose decisions are influenced by inclination, enmity, fear or folly, the King, taking counsel with his ministers, shall dismiss from their situations, and oblige them to return all expenses incurred by reason of their decisions. Then will the country be happy and flourishing. If the first four shall not follow the dictates of inclination, enmity, fear, or folly, but in their decisions follow the old-established road, and a suitor shall accuse one of them of wrong-doing, and on inquiry he shall be found to have decided according to law, let the accuser pay in damage double the amount of the property originally in dispute.

And let the King command each of his Judges :—
Yield not to the suggestions of anger or hatred,

Nor be blinded by the fascinations of litigants,
Nor propose the ruin of any in your judgment,
But fulfil the honest disposition of the Law.
Know the statutes and the decisions
Before you attempt to sit as Judge;
So shall the honour of men await you,
And the approbation of your own conscience.
Show not regard to the wealth or dignity of suitors,
But give impartial ear to all;
Be not angry if they use harsh words,
But hear themselves and their advocates.
Heaven sees and hears;
Purify your thoughts in heaven;
And as you judge on earth
May you also be judged in the hereafter.
O Judge! the law cannot vary the thickness of a hair;
f it could vary, it would no longer be law.
Thus has ruled that Sacred Unity,
The Lord and Judge of the Universe.
Let the Law be made public before all,
That none may transgress unknowingly;
He who expounds it, without justice,
Is a traitor to God and the King.
Be not filled with thine own self,
So as to hate or despise all other people;
The meanest are capable of good;
There is none who may not do a good deed.

There was a certain king, who, after prayers offered up, fell into a dream; and he saw a blind man led by his staff along the proper road by one who could see. He again dreamed and saw a blind man whose staff had been let go by the person who had been leading, and not know-

ing east from west or north from south, he could not go on his way. He reflected on these dreams, and told them to his teacher, who interpreted them thus. All men, and even Rahans, till their passions are subdued, are like the blind man; he who was led by the one who could see, and going the proper road, reached the place he wished to go to, is emblematic of the man who understands the Institutes and decides in accordance with them; and he who was abandoned by his guide and did not know east from west, or north from south, is emblematic of the man who gives a decision without having studied or understood the case. Thus, having interpreted the dream, the King became alarmed at the words of his teacher, seeing that only decisions given in accordance with precedent and the Institutes are just;—so he ordered that the manner of deciding practised by the above-mentioned seven Judges should be avoided; and that of the four who followed not desire, enmity, fear or folly, should be followed; and using his authority, he sent round the gong within and beyond the city, and ordered the one hundred and one kings bearing white umbrellas, all Rahans, and the inhabitants of the whole earth, to conform to the above order.

CHAPTER XXXV.

Two golden Gates there are which lead to Heaven;
The Gate of Innocence and the Gate of Repentance;
Happy are they found who do ascend through either,

But most blessed are they who enter through the first,
Who have retained their purity and light and truthfulness,
Repenting not, nor needing to repent;
They have lapsed to earth; but have grown up in beauty,
And sullied not their spirits by a single sin.
My son, there is no other way to God
Throughout the broad Universe but these two;
Neither by offerings, nor sacrifice, nor incense, nor gifts,
Nor libations poured upon the altar.
By love alone, and a life made beautiful by truth;
Is God in Heaven worshipped;
For He is a pure Spirit,
And delighteth not in things of earth.
The works of mercy, love and charity,
The diffusion among men of that which is divine,
The exercise of justice and humanity to all creatures,
These are the offerings dear to God.
Follow thou, therefore, after that man
Who liveth after the dictates of the Spirit of God,
And go not after him who, whatever he pretends,
Is obedient only to his carnal appetites.
For the beam of wisdom shineth over the first
With a radiant light from the Divine;
But the body and the earth corrupt and render ignorant
The heart and reason of the last.

CHAPTER XXXVI.

And these words the Judge spake
As a further advice to Kings and Rulers.
And the King wrote them in his mind,
And in all things followed he the Law.
When a man thinketh of the earth
Then indeed he has forgotten God,
And when his thoughts are wrapped in the Supreme
Then indeed he has forgotten the base.
The road to God lies not amid roses
But amid thorns, troubles and temptations ;
Think not that God will lay them—
Man must do so by his own energy.
My son, if any reprove thee for thy sins
Hear patiently, and thank him for his advice ;
Heed not if he be sincere in his rebuke ;
The remedy he applies will do thee service.
It is one thing indeed to hear the language of a friend
Whose heart is pure as water ;
It is another to hear a dissembler's words—
Yet may the reproof of the false be useful.
Let your salutation to him be, Peace be with you ;
Let your answer be, Peace be with you ;
Give him thanks and go thy way,
And bear his words in mind for thy benefit.
Only wild beasts pursue revenge,
Or men with the mark of the Wild Beast ;
The moth that lives but for a day
Is more honourable than the revengeful man.
O son ! who art the servant of God,

Doest thou the commandments of thy Master?
If thou wouldst, in all thine acts
Repay evil with good.
And he said :—
Fraud wears an honest face,
But all her hidden parts are serpent-like;
Therefore when she cometh forth among men,
She hides all her parts except the head.
Rapine and Fraud would prevail over the earth
If truth were not taught by ministers of God;
Pious and beloved of heaven are they
Who set their faces against these powers.

Woe be unto him, who saith in his soul,
I have not broken the written laws.
I have conformed to all that is prescribed,
And so he continues in sin.
Verily he hath broken the Eternal Laws,
Which began from the first, and remain for ever,
And by these Laws shall he be judged
As surely as by the written laws of man.

All earthly laws are but the image of that Law
Which is the reason and the decree of God;
And which subsisting shall subsist for ever
While the governance of God endures.
O heavenly Truth how beautiful thou art :
Venerable, pure and sacred;
There is no real pleasure but in thee;
Evil always tortures its servants.

Nothing is Law unless it be founded on Justice,
And this became necessary when spirits first lapsed;
Had they for ever abided in the ways of Light

No statutes had been needed.
Justice can never wrong him who practises it;
But the unjust is perpetually disquieted;
Without it no community can live,
Nor can happiness be where justice is not.

Sympathise with the wants and sorrows of others
As if they were thine own calamity:
If they be in want relieve them;
If they be in prison visit them;
If they be sick see and comfort them;
If they be in sorrow go and soothe them.
Whenever misfortune falleth on their heads
Be thou at hand to make their burden light.

Whoever is indifferent to the sufferings of others
Or who wantonly makes them his enjoyment,
Such a man is cruel and unmerciful;
Neither can he expect mercy from the Judge.
There is sympathy through every link of creation,
Connecting the highest with the most lowly;
The pure Celestials are not devoid of it;
But feel a sensibility in every fibre.

He who pronounces judgment according to the Law of God
Shall be famed for justice among men.
He is a living truth; all shall celebrate him,
Because he speaks according to this Law.
Nothing is superior to the Law
For governing the earth and all the things of earth:
By its strength the weak shall overcome the mighty
When any flagrant wrong is perpetrated.

Yet will it profit the naught to have thee Law of God
In thine house or tent if thou read it not;
Nor will the Judge who is set over the people
Be aught but evil, if he knoweth it not by heart.

O men! be careful in your filial duties; honour ye your fathers and mothers with all honour. Let the younger treat the elder with deference; bearing in mind ever the duties which youth owes to age. And as ye hold your parents in veneration take heed that ye forget not the glories of your ancestors. The man who forgets the virtues of his forefathers who are dead, how can he be supposed to hold in due esteem the virtues of the living? Let all towns and villages be united happily, like the members of one loving household; let not the breath of quarrel blow over their peaceful souls, nor the blast of discord ever pass their walls. Ever let them hold in due and distinguished veneration the honourable employment of the tiller of the earth. The man who plants mulberry trees, and makes them grow abundantly, so that the silk worms may thrive, deserves great commendation. Yet not with praise alone shall such a man be rewarded; he shall be as one who confers a benefit on the whole community. Food shall be multiplied, and his neighbours will be well fed; silk shall be plentiful, and they shall all be well clothed.

It is the duty of the wise to be economical in all things; in eating, in drinking, in dress, in speech, in time. He who values these and would enjoy them most, will be careful not to indulge in idle show and vain expense.

Public schools are public seminaries of excellence. Here the young are trained to a knowledge of civil and social virtue. Let it be the care of the King and of all good citizens to foster them liberally, so that the state may

never want a supply of hopeful students. Let all good people diligently apply their understandings only to their own proper business; thus shall they be contented. Let false sects and errors be nipped in the bud; thus shall heavenly Truth remain pure and uncorrupted. Let the people be brought up in veneration of the Laws; thus shall the rude be restrained within the bounds of propriety.

CHAPTER XXXVII.

And he said: Men are of small account when compared with the requirements of Justice. Though the mighty flatter thee, or the wealthy smile, or the beautiful put forth her charms to entice thee from the right road, say unto them, Begone tempters; cease to allure; I hold ye but as dirt when compared to Right and Truth.

And a certain man rebuked him, saying, Master, you seem to scorn men: hear what hath been written.

With what nice and perfect skill man is made;
The organs exquisitely adapted for food;
For inhaling the fresh and fragrant air;
For drawing in the delightful sun.
The lungs diffuse it through the whole body,
Nourishing the nerves, the veins, and arteries;
The remotest parts suck in new life
From each of the four elements.
The heart sends forth blood as from a fountain;
The brain like a palace contains divine reason;

The eyes as from a watch tower gaze on heaven,
So that the House of God may never be unseen.
His ears, how perfectly suited to their purpose,
In their hollow windings the smallest sound is heard;
How keen and fine his touch;
How full of art his hand.
The bones, how well adapted to their uses;
Hollow for lightness; but well fenced around;
Absorbent like the young and tender herb,
Yet clothed with strength and power.
O Infinite Being, how wonderful is thy wisdom!
By thy skill were these things fashioned;
Thou gavest of it unto every spirit
That it may work out its own manifestation.
The lion forms his vast organism
With bones and sinews of iron;
The gnat makes a dwelling for the vital force
Which seeks development in the terrestrial.

Then did the Chief Judge arise: he led him to the public tombs.

He showed unto him the dead body of One who had been famed throughout the whole kingdom for comliness:—

And he said:

Manifold are the conditions of man;
Palsy, decrepitude and death;
How great his misery in the first two;
How pitiable he appears in the last.
Swollen, black or green,
He is the food of all loathsome things;
They who loved him most, reject with horror
Even a sight of the decaying body.

And he said:

Consider beauty what it is: and the body how perishable it is,

It is full of intestines, phlegm and mucous; from nine different apertures disgusting matter is discharged: foul perspiration exudes from all its pores;

Yet are there people so unwise, as not merely to cherish their own corrupt bodies, but also to fall in love with those of others.

This body which when alive is so disgusting, when it is dead becomes a putrid carcass which its own nearest relations cannot look upon without horror.

After two days it begins to swell; on the third it becomes green and black; worms come from it in every part, and when in the grave it is gnawed by the most despicable insects.

Whoever considers these things will hate the body, which is but decay and misery; he will cast off all affection towards it, and will turn all his desires to the attainment of Niban.

And lifting up his eyes he prayed thus:

O God! we acknowledge Thee to be the Supreme Mind
Who hast disposed and ordered the Universe;
Who gave it life and motion at the first,
And still continuest to guide and regulate it.
From Thee was its primal impulsion;
Thou didst bestow on thine Emanated Spirit of Light,
Divine wisdom and various power
To stablish and enforce its transcendent orbits.
Thou art the Inconceivable Energy
Which in the beginning didst cause all things;
Of whom shall no created being ever know

A millionth part of thy divine properties.
But the Spirit was the Spirit of the Universe—
Sacred, Holy, Generating Nature;
Which, obedient unto thy will,
Preserves and reproduces all that is in the Kosmos.
Nothing is superior to the Spirit
But Thou, alone, O God! who art the Creator and Lord;
Thou madest the Spirit to be thy servitor,
But this thy Spirit transcends all other creatures;
This is the Spirit which is in the highest heavens;
Whose influence permeates all that lives;
As a beautiful Flower diffuses fragrances
But is not diminished in aught thereby.
For all divine essences are the same,
Differing only in their degree and power and beauty;
But in no wise differing in their principle,
Which is the fiery essence of God himself.
Such is the animating flame of every existence
Being in God, purely perfect;
But in all other living things
Only capable of being made perfect.

CHAPTER XXXVIII.

And after these things the Chief Judge said:

Let these be the Laws for Priests:

In every convent one shall be made Chief; to him it belongs to watch over the due observance of the Rules, and to correct and admonish those who neglect them. If

he discovers that any one of his priests possesses gold, silver, or anything costly or precious, which a priest should not possess, he must throw it away with his own hands, and think that in doing so, he is casting away an unclean thing.

A priest must not sleep under the same roof, or travel in the same carriage or boat with a woman, nor even receive anything directly from her hands—nay, not even from his own mother.

A priest must observe in chief, four virtues connected with the four things necessary to man: food, raiment, habitation, medicine. Whenever a priest makes use of any of these things he must say: I eat this not to please my appetite, but to satisfy the wants of nature: I put on this habit, not for the sake of vanity, but to cover my nakedness: I live in this Bao, not for vain glory, but to be protected from the inclemencies of the weather: I drink this medicine merely to bring back my health; and I desire my recovery only that I may attend with greater diligence to prayer and meditation.

A priest must observe the four cleannesses: in confessing all failings: in avoiding all occasions of sin: in the practise of great modesty in public places; and finally in keeping free from the seven sins. He must bear in mind that a priest who does not fulfil the duties of his state is a useless incumbrance, and that for such a one to take part in the alms of their benefactors is nothing better than robbery. In the use of the things which are necessary to them they must be moderate and economical; always considering that what they consume is the property of their benefactors.

A priest even during his walks must be employed in

meditation ; no useless or idle word must escape his lips, much less a discontented or angry one : his whole conversation must be of God, and of the means of acquiring sanctity; it must tend to show that he is only desirous of being delivered from the passions of inordinate desire. He must confine himself to the food that is absolutely necessary, and allow but short time for sleep ; he must give himself up to the consideration of death, and of the love which he ought to have for all living things. If he violates any of his rules he must go immediately to the Chief, and, kneeling down before him, confess his crime.

O Priest ! be not ashamed to make confession of thy sin. Say before all : Whatever sins may have been committed by me, child and fool that I am, whether originating in natural weakness, or done in conscious wickedness, I confess all; thus standing in the presence of the Lord of Worlds, joining my hands, afflicted with sorrow and fear, and prostrating myself repeatedly ;—May the holy sages consider the past as with the past, and the evil which I have done shall never be repeated.

Like a jewel perforated by insects is the gem-bright soul that is surrendered to sinfulness. Who would wear it ? who would have it ? It is no longer fit to hang around the breast of the Beautiful One.

I have seen the most lovely rose that ever bloomed ; but it had been eaten by a worm ; I threw it away. I would not possess it. Such a rose is the living essence that is in the heart of the sinful.

O Priest ! thus thou shalt say before thy Chief, placing

thy right knee on the ground. Thou shalt then continue: I, such a one, having uttered my confession, take refuge with the Supreme from this time forward, until the ferment of ignorance shall have subsided; for He is my Protector, the Lord of exalted glory; of an imperishable form and splendour; merciful, omniscient, all-hearing, all-seeing. I do this in the presence of men.

How honourable is the man who thus restrains his anger and his pride; who opposes his front to its rising waters; who overcomes arrogance by love; who by love and goodness and humility, overcomes all evil; he shall be with the Celestials.

CHAPTER XXXIX.

The Chief Judge said to the priests by whom he was accompanied, "Were a man, who wishes to make a small fire into a large one, to take wet grass, wet cow-dung, and wet fuel, and blow it with a wet winnowing fan, you would say he is unskilful. In like manner the mind of the being who is idle and indifferent cannot be brought into the paths that lead to nirwána simply by abstract meditation; he must investigate causes and exercise energy, even as the fire is increased by applying to it fuel that is dry." It is said again, "The bowman seeks out good weapons, plants his foot carefully, and when he has succeeded in cleaving a hair with the arrow, marks the manner in which it was done, and tries the same method on other occasions. The skilful

cook seeketh out condiments that are savoury, and makes such food as he thinks will be agreeable to his master; and when he finds that his master has enjoyed this dish or eaten plentifully of that, he prepares the same kind of food again, and so gains credit with his master, receiving many presents. In like manner, the priest who would enter the paths meditates carefully on the precepts, puts them to the test, and repeats the practice of those by which he is assisted.

O Priest! thou art commanded to live in a state of entire abstraction from the world, so that when in the midst of enticements to evil, all impurity may be avoided. The door of the eye is to be kept shut. When the outer gates of the city are left open, though the door of every house and store be shut the enemy will enter the city and take possession; in like manner, though all the ordinances be kept, if the eye be permitted to wander, evil desire will be produced. It is better to have a red-hot piece of iron run through the eye, than for the eye to be permitted to wander, as by this means evil desire will be produced, and the breaking of all the precepts will follow. The mind will then be like a field of grain that has no hedge, or a treasure-house with the door left open, or a dwelling with a bad roof through which the rain continually falls. The same may be said of all other senses; and it is therefore requisite that they be kept under strict restraint.

To the laity all food is admissible, when they cannot live solely on that which is vegetable; to the priest, calf-veal, deer-venison and wild goose flesh. But virtue is best promoted both among clerics and laics by an abstinence from all food that ever belonged to the animal

world; by a rice and water diet; by a horror of shedding blood; by a dread of touching for any mere gratification of appetite that which has once felt, thought, rejoiced or suffered like man himself.

Pray not to God for earthly things,
Or that which mortals value:
God is a Spirit; pray in spirit
For the things that are of God.

A priest may not indulge in any carnal pleasure; if he should he can no longer be a priest, or be numbered in the company of the pure. To what shall we liken such a one? To a man whose head has been severed from the body. For as the head can never again be united to the body, so as that the man shall live; so it is impossible for the priest, who has sinned against chastity to be restored to the society of his brethren.

It is unlawful for a priest to usurp or steal what belongs to another, even though to no greater amount than the quarter of a tickal. The priest who is guilty of dishonesty even though to no greater amount than this, must be considred as having thrown off the sacerdotal state, and as belonging no longer to the society of the pure. Such a one may be compared to the dry leaf of a tree; for as the leaf can never again become green, so the priest who has been dishonest can never again become a member of the sacerdotal body; can never again belong to the society of the pure.

A priest must not knowingly kill any living thing—no, not even the meanest insect so long as it injures him not. He therefore who shall so destroy any creature can no longer be a priest; can no longer belong to the holy society. And to what shall such a one be likened? To

a stone broken in pieces : For as its parts can never again be united, so it is impossible for this man ever to be joined with his brethren.

The priest is prohibited from being vain-glorious ; he must not give himself out as a holy man, or as distinguished by the possession of any supernatural gift. Whoever therefore, either through vain-glory or impudence shall thus boast himself, can no longer be a priest, or a member of the holy society. And to what shall we compare the man who transgresses ? He is like a palm tree that has been cut in two. For as it can live no more, so is such a one unworthy to be again admitted among the priests.

And the Chief Judge said :

O Priest ! thou must not enter into the service even of the Supreme One if thou hast not the consent of thy parents or thy guardians. The Divine Father of all will not be served by any who defies the will of the father and mother ; who sets at nought the counsel of those who brought him up.

O Priest, knowest thou why thou art called Shama ? Because thy soul should be the temple of mercy and charity ; because thou shouldest look with compassion upon all life.

O Priest ! knowest thou why thou art called Shama ? Because Shama means all that is bright, all that is sun-like, all that is beautiful ; all that is heavenly. Even so should thine inner nature be. As a shower of fragrant flowers beautifies the place on which it falls, so should every look and word of a sacred priest bring loveliness where it descends.

May God grant us welfare : may Adi Buddha pre-

serve me; may He preserve us. AUM. Peace; peace; peace.

O Priest! knowest thou why thou art called Shama? Because Shama means Happiness; and if thou givest up thy mind truly to Him who is the celestial Head of thine order, the High Priest of the Universe, God; then indeed thou shalt not only be happy thyself, but diffuse happiness among all who come near thee.

When thou awakest in the morning say unto thyself, How blest am I in knowledge of the Law. Reflect thou upon thy body and say; This is the receptacle of a thousand impurities.

I have no power over it; it is not subject to my will: I cannot secure it against alterations, or decay or destruction.

CHAPTER XL.

Attend now, and hearken to what the King said to the Sage, and what the Sage replied to the King. The King said to the Sage: Are the pains that you take intended to drive away past sorrow? and when the Sage answered they were not, the King again asked: Are they to drive away present sorrow? but the answer was the same. The King then said: If it be neither to drive away past sorrow nor present, why do you take pains at all? The Sage answered: We thus exert ourselves that we may destroy present sorrow, and drive away future sorrow. The King asked: Is there future sorrow? The Sage

answered: No. The King then said: You are wise and learned, and yet do you take pains to destroy a sorrow that does not exist. The Sage said: When the kings that are your enemies come to fight against you, do you just at that time dig the ditches of your fortifications, build the walls, place the guards in the watch-towers, and lay in provisions for the siege? The King answered: No; I should prepare all these things before the day came. The Sage asked: Would you on that day begin to train the elephants, the horses, the charioteers, the archers, the swordsmen, and the mace men? The King answered: No; all this is done beforehand. The Sage asked: Why? The King answered: To ward off fear in the future. The Sage inquired: Is there fear in the future? The King answered: No. The Sage said: You are a wise and prudent king, and do you prepare all things necessary for the battle in order that you may drive away a fear that in reality has no existence? The King requested further information. The Sage continued, and said: When you are thirsty, and wish to drink water, do you tell your servants to dig or open the fountain? Do you not cause these places to be prepared beforehand? And thus you give orders relative to a thirst that has no existence. Again, when you are hungry, and wish to eat rice, do you tell your servants to plough the field and sow the grain? Do you not cause the rice to be cultivated beforehand? And yet you, a wise and prudent King, do all this relative to the driving away of a hunger that is still future, and has therefore no existence. In like manner the priest acts in relation to the future; that which he does is in order to drive away future sorrow.

See not Truth where there is only Falsehood ;
See not Falsehood where there is Truth ;
Reflect, learn, meditate ;
They who do not are reckoned among the dead.
Aim thy thought like an arrow,
Steadily and straight, towards the Supreme ;
Aim and shoot, so that it may go direct
Unto the object of thy sole desire.
How is vice confronted and attacked ?
By knowledge, derived from long thought ;
The ignorant man runs away, or yields ;
He hath not his bow strung.
The vileness of the earth overcomes him ;
It fetters, it degrades, it enslaves ;
Darkness makes him its disciple ;
What is he ? froth and scum.
And the River of Death, ever-flowing,
Darkly, rapidly, onward to the Abyss,
Bears his blackened form in its depths,
To the flowerless Land of Shadows.

CHAPTER XLI.

O PRIEST ! he who wishes to make a small fire into a large one, takes not wet grass, wet cow-dung, and wet fuel, nor does he blow it with a wet winnowing fan ; if he did so you would say that he was unwise. In like manner, the mind of the being who is idle and indifferent cannot be brought into the path that leads to Light simply by abstract meditation ; he must investigate causes

and exercise energy, even as the fire is increased by fuel that is dry.

O Priest! it were better for thee to ally thyself to burning flame than to look upon a woman so as to lust after her; it were better for thee to feed on food on which the serpent has left his poison, than to conceive one thought of concupiscence within thine heart. The misery in the one case is temporary, but in the other thy torment will endure.

O Priest! if thou desirest to be a hero among men, know this, that it is not nakedness, nor matted hair, nor fasting, nor lying on the ground, nor rubbing thee with dust, that can accomplish this sublime end. Only labour done in the cause of man can purify thee.

All beings delight in existence; to them it is the only mode of happiness. The minute insect in the petals of a rose has its rights, as well as the lord of gardens. Do not meddle with those rights, O great souled! respect them.

There are Three Principles of all things;
God, Spirit, and Matter;
But God is the Intellect of the Universe,
And Spirit is the Intellect of God.

God is One and Perfect in himself,
The Lord of Life to every creature;
Man knoweth what God is not;
But he cannot know what God is.

God hath not formed free Spirits
To animate bodies and to perish with them;
But He hath made them to be everlasting,
That so they may enjoy the beauty of their works.

Behold I preach unto thee the Great Word
Whose advent is as the sun in heaven;
Whose music harmonizes all;
Whose speech is harbinger of peace.

There are four great truths:
Suffering and sorrow exist;
There is a cause for suffering and sorrow;
There is a cure for suffering and sorrow.

What is the cure, O Son of Wisdom?
The way, the doctrine of Truth.
In that way the virtuous walk,
But the evil-hearted shun it.

This is Bhikshu, the Bright Road,
Which leads direct to Viveka;
There they walk, wishing not for wealth,
Or aught that can disturb serenity.
For them there is no suffering;
Like swans on lakes they move;
Calm amid deep waters;
Whitely-shining, pure and strong.
Though kings with shining gems
Should offer them their choicest jewels—
The swans will not hearken,
Nor come when the king calls.
All that we are is the result of what we have thought;
Founded on our thoughts; made up of our thoughts;
Happiness accompanies good thoughts;
Misery is builded with those that are evil;
Love is the flower of good thoughts;
Hatred is produced by evil thoughts;
My son, let thy love conquer hatred;

As the sun overcomes darkness.
The evil-doer mourns on this earth;
In the next world also mourning is his lot.
He is sad when he sees the fruits of his work;
They please him not, either here or there.
He suffers when he thinks of the evil he has done;
But how is he when he treads the dark path?
When the clouds gather over him?
And he knows that he is banished from Light?
That deed is not well done
Which bringeth sorrow after in its train;
But that deed is nobly done
Which is followed by a feeling of happiness.
Loudly does the fool cry out
When his sin cometh home to him,
And sits upon his hearth-stone,
With a miserable following of evils.

There is a taint worse than all taints: that is, voluntary and determined ignorance. O Priests! O virtuous mendicants! throw off that taint, and become taintless. He who will not do so, but is resolved not to know, not to learn, not to think, digs his own grave in the lowest hell.

CHAPTER XLII.

O Priest! the wise man fashions himself; he seeks the Law; he feeds on the Law; he drinks in the Law; he owns not to himself that he is wise; but thinks himself ignorant and weak. He seeks diligently the true treasure

on this earth, Knowledge; knowing that its possession leads to the true treasure in the other world, the Vision of Light, the absorption of Nirvana. He is a rock not shaken by the storm; he is serene of mind like the moonlit lake, that reposes in the shade of mountains.

O Priest! envy not the King who rides in triumph. Thou, if thou conquerest thyself, art greater than he. He has subdued ten thousand of the enemy; chance often doth succeed in this. But none ever conquered his own passions by chance, but by the most heroic efforts of virtue. Therefore is the wise and pure greater than the triumphant emperor.

O Priest! think not lightly of evil, saying in thine heart, This is nothing; it will not harm me. Even by the falling of rain-drops the vessel is filled; and the unwise in time becomes full of evil, because he perceived not that by little and little it distilled into his soul.

CHAPTER XLIII.

In the Everlasting Land there is a River,
And to that River two banks:
The Bank of Splendour and ever-growing Delight
Is on the further side.
But when I saw that Mighty River,
On *this* side there were innumerable millions,
As many as the sands of the Yellow River,
As many as the blades of grass in the forest;
Why did they not pass over?

Why did they not flee from the dark Bank?
Unto the Bank that sparkled like the sun,
Where they saw Spirits like the stars of heaven.
Many tried—many thousands;
And some sought to cross on rafts,
And some made boats and some swam,
And some floated on branches.
But not one could reach the other side;
Their weight sank them down;
They were borne away upon its waves
Into the loudly-roaring whirlpools.

Give up what is before, give up what is behind, give up what is in the middle, when thou goest to the shore on the other side; if thy mind is altogether free, thou wilt not again enter into birth and decay.

Know this, O Priest! that if thou reachest the shore on the other side, perfect in both laws, that of self-restraint, that of meditation, all bonds shall fall from thee: thou hast won true Knowledge.

CHAPTER XLIV.

O Priest! there are four steps on the path that leads to Nirvana. The Srota Apanna is the first step. The man has then got into the stream. Yet he may pass through seven more steps before he reaches the bright shore.

The second step is Sakridagamin: this man comes back once again to birth among terrestrials.

The third step is Anagamin. This man does not come back: he cannot be born again in a terrestrial world. He passes into the Spheres of the pure.

The fourth step is Arhat, the perfect. He who has reached this step may attain Nirvana.

O Priest, there are four laws; and the first of these is Adinnada. This law is broken by taking as much as a single thread of cotton which has not been given by its owner.

And the second law is broken by even looking at the wife of another with a lustful mind.

And the third law is broken by uttering even in jest a falsehood that may affect another.

And the fourth law is broken by letting fall upon the tongue only such a drop of an intoxicating thing as would hang at the end of a blade of grass.

A field with beautiful trees, a garden rich with flowers, a ruined temple, a cavern under a rock, a corner near the river's bank—all these places are favourable for contemplation and holy thought. There shalt thou pause and reflect, while Death afar off in towns and cities gathers in his multitudes, as a cowherd with his staff gathers his cows into the fold.

Like the sweet and silver moonlight is solitude. He who has tasted the sweetness of solitude and tranquillity is free from fear and free from sin; while he tastes the sweetness of drinking in the Law. He is the fawn-eyed of the forest. He will not harm a worm.

CHAPTER XLV.

FULL of delight are the forests;
There the passionless finds a haven:
Or in a hut by rippling streams;
Or in a little hamlet.
He contemplates the vision of the Ancient;
The aspect of the Eternal Wisdom;
His soul has thrown off all the fetters
That chain the heavenly to clay.
Millions of beings surround him;
They accompany his woodland walks;
They speak to him in the voice of the waves;
In the whisper of the trees.
Although embodied, he is disembodied;
He knows not that he is on earth;
He sees the Sun around him;
He feels himself its centre.
His every thought is a hymn of praise
To the Beautiful, the Great Spirit;
The birds sing, but they sing in him;
The leaves rustle, but it is in him they rustle.
Still as the depths of Ocean
Are the deeps in his deep soul;
O Son! forests are delightful;
Sweet is the hermitage of woods and rivers.
I forbid not him who is in the wilderness
To see God in living Nature;
I forbid not him who is in the city
To venerate the Beautiful in a flower.

CHAPTER XLVI.

O PRIEST! thou must not wear the sacred orange-coloured robe, if thy heart be defiled with sin; if it hath not within it those twin-lotus flowers, Temperance and Truth; if it hath within it the seeds of cupidity; or passion, or hatred, or foolishness. Be wise, O Son, and serene; then shall thou be a true member of the order.

He who wears the orange-coloured robe with a mind polluted, regardless of learning and of the true doctrine, destitute also of a subdued spirit, is unworthy of that venerable garment. But he indeed is truly worthy of it who is free from lusts, who is established in knowledge, who is of a subdued spirit, and conversant with true virtue.

O Priest! thou must not give thyself to vanity, nor be the servant of concupiscence. In holy contemplation there is a joy superior to that of all the lusts. Contemplation leads into the golden path, and into the silver road, strewn with ten thousand blooming flowers; but to the thoughtless is the way of darkness, beset with thorns and snakes. Stand thou upon the hill amid the pure; descend not into the quagmires with those who never think.

As one, who gathering flowers by the mountain's side
Falls headlong, and is destroyed;
So the thoughtless children of men
Are swept suddenly into Darkness.
But fear not, thou, O follower of truth,
Who hast collected flowers of wisdom;
Thy fall shall not be into the Land of Shadow,

But where Light shineth for ever.

O Priest! there is no suffering for him who has finished his journey, and abandoned desire; who has freed himself on all sides, and thrown away his chains. He has fulfilled the law; he has lived unselfishly; a halo of beauty is around him; it irradiates him like as the morning sun. Pure he is in whiteness as the autumnal moon when she moves—a holy spirit—across the sapphire belt of Night. How sweet his recollection of alms bestowed, and charity extended to all—to high and low; to rich and poor. It is like the melody of the Vina.

O Priest! not in the sky, not in the midst of the sea, not, even if thou enterest into the clefts of the rocks, is there a spot in all the earth, where a man may not commit an evil deed; yet not in the sky, nor in the middle of the sea, nor in the caves of the mountains, is there a spot where Death could not conquer the sinner, and carry him to the place where for that evil deed he must suffer.

O Priest! not many years shall pass, and thou shalt lie upon the earth; a mere log despised, corrupt, and blackened; without life, without thought, without understanding. Oh! how careful should we be of ourselves.

O Priest! thus it is the unwise argues: This gold is mine; this house is mine; these lands are mine; these children are mine. And he torments himself with vain thoughts, and with desires that are still more vain. They and all shall be taken from him; he himself belongs not to himself; how much less do children and possessions

CHAPTER XLVII.

THERE was a certain prince who saw in a forest a herd of elks sporting. Observing this he said: Elks browsing in a forest, sport. Why should not priests lodged and fed comfortably in their baos amuse themselves? He imparted this reflèction to the king. The king conferred the sovereignty on him for seven days, saying: Prince, administer this empire for seven days; at the end of that period I will put thee to death. The seven days passed, and the king inquired: Why hast thou become so emaciated? The Prince answered: From dread of death. The king said: Son, thou hast ceased to take pleasure, saying to thyself: "In seven days I shall be put to death." These ministers of religion are ever meditating on death: how can they enter into frivolous diversions?

Yu said:

He who meditates falsehood practises falsehood;
And he who doeth so, sins and falls:
O son, beware of rash thoughts,
For by giving way to these the brightest have fallen.
God never receives men while they are in sin;
Neither does he forgive sin for any other's sake;
By its own purity shall the spirit save itself,
By its own purity shall it be judged and placed.
If the dissembler prospers among men
How shall he appear when he is stripped naked?
He cannot deceive the Lord God;
Or the Seven who are before His Throne.

O Priest! he who wears the orange-coloured robe, and

hath a polluted mind, regardless of truth, and of true religion, proud and intemperate in his passions, is unworthy of that sacred dress.

O priest! he who is evil in thought, suffers in this world and shall suffer in another. In both worlds he has sorrow: the impurity of his actions breeds scorn of himself even within his own self-loving self.

How happy was the hermit Lo;
His hut was under an ancient tree;
The melody of a warbling stream;
The glorious beauty of the peepul woods;
He gave all his thoughts to the God of Nature;
He worshipped daily under the heaven;
The antelopes came and played with him;
For him the birds sang music.
To all who came he gave a blessing
And a draught of pure water;
At night the moon and stars effused
Silver sereneness through his soul.

CHAPTER XLVIII.

OM!

To him who can admit of no unlawful act, even though it be sought to be committed in secret; to Him who by the knowledge which He possesses comprehends all things, to the most excellent God, I offer solemn adoration. Amen.

These are the great precepts by the observance of which a man is preserved from evil doing.

On a certain day, when the Divine Wisdom was in a celebrated convent of holy priests, a certain Spirit came before Him, and having adored the Divine Wisdom, thus spake :

Great and All-Powerful, Master of the Law, a large multitude, both among Spirits and Men aspiring after Niban, wish to rid themselves of all evil inclination. How shall that object be best attained ?

The Divine Wisdom answered :

O Spirit ! know that to keep far from the company of the ignorant ; to be always in the society of those who think and know ; and to give respect and honour to whom they are due—are three means of overcoming inordinate desire.

O Spirit ! by choosing an abode proper to one's station, and by a prudent carriage, a man may be preserved from evil-doing.

O Spirit ! by acquiring knowledge ; by knowing not evil ; by performing duty ; by piety and modesty in words, man may avoid sin.

O Spirit ! by ministering to parents ; by providing for the wife and children ; by purity and honesty of action ; by charity ; by observance of the divine precepts ; by beneficence to relations ; man may avoid sin.

O Spirit ! by such an abhorrence of faults, that not even the inferior parts may manifest any affection for them; by abstaining from things that intoxicate ; by the never-failing practice of piety ; by showing respect to all ; by being humble before all ; by sobriety ; by gratitude to

benefactors; by listening to the Word, of God; man may avoid sin.

O Spirit! He who has patience; who is docile in receiving the admonitions of good men; who confers with them on the Divine Laws; who is frugal and modest in all things, and observes the spirit of holy institutes; such a man avoids sin.

O Spirit! the intrepidity and serenity of mind, shown by good men amid the eight calamities of life; in abundance and want; in censure and praise; in joy and distress; in popularity and contempt; the absence of all inquietude of soul; freedom from concupiscence—all these remove a man far away from all affection to evil.

O Spirit! the real worship of God is not in offerings of rice, or flowers, or sandal wood; but in the observance of the Laws of God.

O Spirit! divide your goods and share them with the poor; in the same way as travellers in a desert country share their provisions with their companions; for the poor are your companions in the journey to a future life.

O Spirit! an alms done by a poor man is of greater merit infinitely than that of a rich man.

O Spirit! the only companions who will remain faithful, and who will not desert you in the life to come, are good deeds; and the observance of the Law is the only good that will continue unaltered even to old age; this no thief can take away.

O Spirit! when the wise king gave his son into the care of the priests to be instructed in letters, he exhorted him to lay aside every sentiment of pride, and to forget that he belonged to a royal stock.

He warned him not to let his affections be occupied by

this world of earth, and not to give himself up to the pleasures of sense, but to aspire to Niban only.

He said unto him: Having what is sufficient to satisfy thine hunger to-day, thou shalt not think of the morrow; and having one coat wish not for two.

He admonished him to observe the five sorts of modesty proper to the five bodily senses; not to look upon indecent objects; not to listen to lascivious songs; not to give way to murmuring; to abstain from luxury in perfumes; not to exceed in the pleasure of the palate; and to restrain the hands from unlawful touches. He recomended to him humility in manner, and soberness in dress, and to value nought but to attain Niban.

CHAPTER XLIX.

And when one arose, and asked him, saying: O Judge! what is Nibân?

The Chief Judge made answer:

Does thy soul desire Nibana,
The most pure and perfect of all conditions?
Know that it is a divine ecstacy;
A magnetic dream of love and light and happiness.
No thoughts but heavenly thoughts
Fill the spirit in that enraptured state;
The music of the Paradise-spheres
Lulls it into an enchanted trance.
It beholds the Blessed Vision
Of God in most Divine Glory;

As if ten thousand Suns blended their lustre
Into one Lake of ineffable beauty.

When the rivers fall into the sea
They are no longer known as rivers;
When the spirit mingles with the Celestial,
It is no longer known as subject to change.

Let the wise blow off the impurities of his nature, as a smith blows off the impurities of silver, one by one, little by little, and from time to time.

Thus does the soul appear in the ecstacy of youthfulness; in the light of glowing beauty; the ornament of the earth; lovely as the flowers in spring time; when the animate breeze breathes upon them, and calls them into new life.

The sun is bright by day, the moon shines by night, the warrior is bright in his armour; the anchorite is bright in his meditation; but Buddha, the Awakened, is bright with splendour day and night.

From his lotos mouth all that is beautiful proceeds; his words are flower-tipped arrows.

O traveller on the long and wearying road, stay here and listen to the speech of the divine one, the Awakened, who is the Awakener to light and to the sun.

BUDDHA.

My son, be in thy speech a living branch of God,
Put forth green leaves and blooming fruit,
So shalt thou be glorious before all beings;
The stars themselves shall gladden in thy beauty.
When thou art reviled, revile not;
Unless thou lowerest thyself to the level of the base;
When thou art praised, rejoice not;

For he who praises knows not thy defects.
O mortal! if he could behold thy spirit
Would he say that it was all-beautiful?
Why shouldst thou then be glad in heart
At the praise of the blind for what he cannot see?
Verily it is empty air;
Yea, and it is the shadow of a vapour:
Hewho likens a man to an angel,
Says that a candle is the true sun.

CHAPTER L.

THESE sayings also did the Chief Judge pronounce—let them be engraved for ever on a golden palm-leaf.

They who guard not the tongue;
Who repress not the passions of the heart;
Who curb not the tendencies of the flesh—
Who give not of alms;
Who revere not old age,
Or fathers or mothers, or relations;
Thinkest thou that they can pass into Light?
Would Light receive them if they could?
They who deny God;
Who with nets or snares catch men;
Who inflict torture;
Who are dishonest and lascivious;
Who assert that to do good is no merit,
And that to do evil is no sin,
Thinkest thou that they can pass into Light?

Would Light receive them if they could?
They who help not their fellow-creatures,
Or put animals alive into the pot;
Who are drunken and indecent;
Who dishonour and maltreat others;
Who rob by force or fraud;
Who receive bribes;
Who cheat by false measures;
Who appropriate the goods of others;
The slayers of deer for sport;
The makers of death-instruments;
The sellers of wine and poisons;
The firers of houses or forests;
Who corrupt the waters of lakes or streams;
Evil speakers and the envious;
Those who afflict the sick with harsh words;
Or who in thought or deed do evil;
Those who violate women;
Or seduce wives or daughters;
Thinkest thou that they can pass into Light?
Would Light receive them if they could?

How blind are they who give themselves up to the enjoyments of the earth; they hardly know when they commit evil. They seize red-hot embers, and know not that they have done so, until they are burnt.

They sit in the April nights, and inhale the odours of the full-blown jasmine, and the wild breezes that waft perfume from the Naucleas; they dally under rose-trees by the rivulets. During these moments the world is on fire around them, and they perceive it not. Light shines, but they prefer to toy in utter Darkness.

Old age comes upon them; deceit and covetousness; the body wastes; the bones grow brittle; the eye loses its brightness; they are all weakness and corruption; their very life is death. Thinkest thou that they can ever reach that road where the white lotos thickly grows, sparkling in its dews like diamond?

And he said: These are ordinances that relate to women.

Truthfulness must in all things distinguish a woman. She should be chaste also, and young; of good complexion and of a pure family and descent; well-proportioned and elegant, yet not boastful of her beauty. Affectionate to brother, sister, and mother; rejoicing in giving alms. Pride, passion, or arrogance are far removed from her soul: her noble upright nature disdains to sully itself with envy, artifice, or deceit. She rests content with her husband; is gentle and chaste as the pureness of light; and hath no extreme fondness for the varieties of sound, smell, taste, or wine; content and kind; modest in dress; very pure and clean in her body, speech and mind; of good judgment, with constant mildness. If thou meetest with a woman like this, take her for thy wife.

Let no man marry before he is of mature years; let no woman marry before she is of expanded frame. It is not possible to fix a certain age for all; but twenty-eight years in the man, and twenty-one in the woman, will be good standards, which must not be infringed unless in special cases, when health and vigour are developed earlier, and there are good reasons for perfecting the marriage.

The beauty and excellence of a woman is to bestow all

her cares upon her husband. The grace and beauty of those whose exterior is ill-favoured are knowledge and wisdom. The excellence of hermits is patience.

How fair a thing is modesty. I have seen it in the doe, bending her eyelids when the black deer touched her. Be thou, my daughter, as gentle as she.

In the house of the fortunate is the wife whose best ornament is modesty; who longs not for the husband of other women; who knows not to behave improperly.

CHAPTER LI.

WOMEN are like the earth, and men are like rain, and by the earth and rain trees and fruit and such like are produced. Trees and fruit are like children; and when man and woman, like the earth and rain, are suited to each other, only are children produced. A good woman is one who corrects and assists her children and servants, and provides for her husband the best food and clothes; who puts in order his bed and the place he stays in; who provides for him the best perfumes, flowers, betel, tea, and things of that kind; who has no thoughts of other men, and who takes the greatest care of what is acquired by her husband; who rises before him, and who, after he has gone to rest, puts all to rights before she sleeps; who considers each day what will be her proper work, and takes his orders, disputing not his authority; who complies with his wishes, who speaks in the mildest and most endearing language, and who provides for warmth and

coolness. In this way all women should, in the most proper manner, minister to their husbands; and women who habitually practise this, fulfil their duty to their husbands.

When the husband's habits are those of a virtuous man, the wife should follow his example and adopt the same habits. If the wife's habits are those of an excellent person, the husband should follow her example and adopt the same habits. If the same habits are corresponding, the goodness of the husband is the happiness of the wife; and the goodness of the wife, the happiness of her husband; for this reason any such husband and wife are said to be people from the Land of God. If the husband's habits are good, and the wife will not follow; or the wife's habits are good and the husband will not follow; the party whose habits are good must think the one who will not follow a person from the Land of Darkness.

And he said:

It is forbidden even to the King to take away a married woman; if he does so, he shall deserve and suffer death. His death shall be a good and lawful act.

O wife, thy husband may be aged, infirm, or deformed; blind or deaf or offensive in his manners; violent of temper, dissipated, and a gambler; and the world may contemn him as an outcast; but never shalt *thou* regard him as any other than the husband of thine home. Thou shalt be diligent in thy domestic duties; thou shalt be watchful over thy temper and thy affections; thou shalt not be envious of thy neighbour's prosperity; but shalt be calm in mind and patient in manner. If thou seest that which thou mayest lawfully possess, the wish must not be formed without thy husband's sanction;

if thine husband smile, do thou smile also; if he weep, et thy tears flow forth with his. If he be disposed to converse, converse with him; if to discourse, give him thine attention. If he requests thee to talk to him in his weary hour, sweetly let the words distil from thy lips. Let thy constant aim, O faithful one, be more and more to please thine husband. If perchance a stranger look towards thee, thou must shun him with a downcast look; pursue thy way regardless of his eye, and meditate upon thy husband alone. If he endeavour to gain thy notice, thou must not see him; if he offer thee garments or jewels, thou must repel him with scorn; for no woman can be truly happy unless her happiness is derived from her husband; and if her heart be persevering in its faith to him, she shall finally enjoy blissful delight. She shall be clothed in honourable apparel; his affection shall decorate her with jewels; with choice flowers; with sandal and with saffron; with all that her heart can wish for. And as a husband contributes to the happiness of his wife, so shall a faithful wife be the blessing of her husband. By her faithfulness and devotion to him, he doeth all prosperous works; he shall acquire honour, and joy, and peace; every plant in his garden shall grow beautiful;—for he who hath not a faithful wife, is imperfect before men and God.

And to women, he said:

A cat, a buffalo, a ram, a crow,
And a man of weak judgment,—
All these are excluded from confidence:
It is not safe to trust them.

CHAPTER LII.

And he said :—

There are seven rules for the conduct of a man and his wife towards each other, and the seven kinds of wives are these : A wife like a mother ; a wife like a sister ; a wife like a friend ; a wife like a master ; a wife like a slave ; a wife like a thief ; a wife like an enemy—these are the seven kinds of wives.

Of these seven wives, as regards a wife like a mother. A mother instructs her son in the best way. She knows when he is hungry, and that he may eat puts before him the best food in the kindest manner, and dresses him becomingly, seeing that his clothes are not old or dirty, and keeps him in mind of his work and his duty ; and a wife who acts in this way is said to be a wife like a mother.

Of a wife like a sister, it is thus said. Though they be husband and wife, yet from modesty she will use no indelicate word ; will not laugh or smile ; she takes care that her clothes are not in any way disarranged ; she takes care also to consider as to his food, and what she ought to do, and does it, and when they go to bed she ministers to his desires in the most suitable and pleasant way. Such a woman as this is said to be a wife like a sister.

Of a wife like a good friend it is thus said : as friends consult each other regarding their mutual profit and happiness and assist each other, she having consulted her husband, lends her assistance and looks on and behaves to her husband's relations as her own, and does

not dispute his authority; and if he goes to the chief's house or other place she waits till his return, and eats not her meal till she eats it in company with him. Such a wife as this is called a wife like a friend.

Of a wife like a master it is thus said. When the husband goes abroad, far or near, she does not wait for his return to eat nor does she keep food for him, nor does she know anything of his clothes; only she herself having had a good meal first, knows nothing of the affairs of her house, but goes to sleep; and when her husband returns she thinks nothing about her domestic affairs, but lazily sleeps; and if he admonish or advise her, she replies as a master abusing his slave; his father and mother not escaping; and using shameful and threatening language, as, Ha! you son of a base person; you son of a degraded slave; are you a fit person to speak to me? I want not your food or drink. If I wish to sleep I will do so. Do I eat what belongs to your degraded slaves of parents? Slave! thief! shameless! why do I take notice of you? Thus as a master abuses his slave, a wife who abuses father and mother is said to be a wife like a master.

Of a wife like a slave it is thus said: she puts and keeps her husband's clothes in the best condition for him to wear, and having ordered and cooked the best of food that is fit for him to eat, as a slave who fears her master, she puts it before him; when he comes home she receives him in the most respectful manner, seated with her feet beneath her and her hands joined, and gives him water to wash his feet, to bathe, and to drink; and if in matters of domestic economy he is angry and finds fault, she makes no reply, and being very much afraid, will not in

the presence of her husband say one cross word; nor will she venture to eat or drink before he has done so, but after he has finished eating, collects what he has left and eats that. And such a wife is said to be a wife like a slave.

Of a wife like an enemy it is thus said: her husband trusting to her, gives all his property to her keeping, and lives with her; but she, when her husband's back is turned, having taken a paramour, behaves disrespectfully, puts no guard on her lips or her heart, and yields to bad habits; and if the husband admonish her, she plots his death; and if there be no fault, she causes one to be. Such a wife is said to be a wife like an enemy.

Of a wife like a thief it is thus said: her husband trusting her, gives to her keeping his property, gold and silver, but her habit is to give it to her relations, or to others whom she may wish to give it to, and without the knowledge of her husband she expends and squanders all: she knows nothing of his food or clothes, nor of the proper duty of all women, the preparing of cotton and her loom, but is in the habit of idly going about to other people's houses, and knows not who steals what is in her own house. Such a wife is said to be like a thief.

Amongst those seven kinds of wives, the wife like a mother, the wife like a sister, the wife like a friend, and the wife like a slave ought not to be put away by any man, but should be lived with for life. The wife like a master, the wife like an enemy, the wife like a thief are three that, even if they have borne ten children, may be put away: they need not be lived with for one day.

Again: a wife like a mother is this: A mother, from the time her child is born, takes care that no insects shall

bite him. When he sleeps, she will not leave him till he wakes, lest anything bad befal him; if he goes in the sun or the rain, she is anxious about him, and fears lest he should fall; though she herself has neither rest nor food, if her child has, she is satisfied; she wishes to hear his happy voice, thinks even his wild language pleasant, but quietly kisses him and gently checks him, saying, These are bad words: do not repeat them, my son; and out of the hearing of all others, constantly advises him in all matters as to the way it is proper or not proper to go; the proper time for coming, the proper time for remaining, the proper time for sleeping, the proper time for eating; advises him to avoid the five deadly sins of killing, stealing, adultery, lying, and drinking; places him with a good teacher, and if he praises him she is delighted; wishes him to be a priest, or if he remain as a layman, wishes him to take a wife from an excellent family, and wishes to the end of her life to attend on him. In this way, as a woman loves her child, so a wife (who reflects) that this is the husband given to her by her parents, or that he is the husband of her choice, and she the wife of his, and eats not unless he eats, and sleeps not unless he sleeps; that he is a man, and in this respect her lord; thinks him comely in eating or in dress; wishes to clothe and ornament him so that he may surpass others in the assembly, and wishes to know the reasons of his going out, not from curiosity but from true love; expects and looks for him on his return; wishes to hand him his clothes when he is dressing, and prepares his meals for him; and though he may heedlessly go after other women, lets not others know it, but concealing the fact, advises him in bed, when no one is present. A wife who thus

consults the wishes of her husband, and acts in this way, and has good sentiments, is a wife like a mother, and such a wife ought to be loved.

A wife like a sister is thus. When a sister arrives at puberty, she becomes timid and bashful when it is becoming to be so: in her going to the forest, in her manners and conversation, in her clothes and ornaments, she is careful and neat from the crown of her head to the sole of her foot: she conceals her person, and is reserved in her conversation. She is bashful in the presence of her brother, and keeps silence, remaining with her eyes cast down. A wife who in this way in all things behaves so as to render her husband happy, is said to be a wife like a sister.

A wife like a good friend is thus: on going to visit a friend, he provides water to wash the hands and feet, and a gourd of water to wash the face, and pillow and a bed, betel nut, tea, sweetmeats, and good food; and receives his friend with kind expressions and a happy face; and after having set before him food as above, holds kindly conversation with him, and on his departure makes him a present, and assists him in his undertaking, great or small. Thus a wife, whose conduct and bearing are like a good friend, meets her husband when she sees him with pleasant words, washes his feet, gives him his clothes, and having put his place in order, gives him sweets and acids in proper time and place. A wife who behaves in this way is said to be like a good friend.

A wife like a master is this: A master causes his slave to shampoo and fan him, to hand him his food and clothes, to prepare his bed and pillows, to procure water for the bath, to meet him on his return home, to go with him on

a journey, does not quietly tell him when he is wrong, but with pride and haughtiness addresses him, "Hey, you Sir! base slave! contemptible! your father and mother were poverty stricken, debtors, slaves!" and such violent expressions; strikes him with anything that comes to hand, kicks him without reflecting that he works for him, gives him no good food or good clothes. Thus a wife who, as a proud and haughty master speaks to his slave, addresses her husband, Hey, you Sir! low fellow! dirty fellow! who abuses his parents and relatives; who herself takes the best clothes; and gives her husband the bad; who at table takes the best food, and gives her husband the leavings; who permits him not to say a word, talking a great deal more than is proper herself; who in bed takes the best place, and makes her husband sleep below on the lowest; who follows not his advice, and accommodates not herself to his wishes, but obliges him to do as she pleases, is called a wife like a master.

A wife like an enemy is this: The disposition of an enemy is to do violence whenever he sees the object of his enmity; he wishes to contrive his death or destruction, and if he cannot succeed by force, he pretends affection, and gives him poison under the guise of good food. If this is discovered, he bribes others by spells or charms to destroy him. If he cannot get at his person, he secretly contrives to ruin him by killing his elephants, horses, buffaloes, or by setting fire to his property, his house, or by getting another to do so; while speaking affectionately and kindly, he is contriving his death or destruction. The origin of this bad disposition is having been refused some request, which has led to a quarrel; and as the thing applied for could not be obtained, he

plots the refuser's destruction : such is an enemy. Thus a wife who wishes to have a paramour, and believes that her desire can only be accomplished by the death of her husband, by medicines and charms, plots his death, addressing him, Hey ! and you, Sir ! imprecating evil upon him, and abusing his parents and family, Such a wife is considered a wife like an enemy.

A wife like a thief is this : a thief plots day and night to obtain the property of others secretly : stealing and getting others to steal ; defrauding by changing the writing or marks on goods ; imposing a bad article for a good. Such is a thief. And a wife who conceals goods from her husband, or gives them away to others without his knowledge, ought to be called a wife like a thief. This is what is said of a wife like a thief.

Of these six kinds of wives, the wife like an enemy and the wife like a thief, wise men of the law, if it be proved after careful examination that they are so, have the power to give judgment as in the case of an enemy or a thief.

CHAPTER LIII.

THE five faults for the commission of which only, separation from a wife shall not be granted, are these— 1st, improprieties with regard to dress ; 2nd, improprieties with regard to food ; 3rd, improprieties with regard to men ; 4th, improprieties with regard to property ; 5th, improprieties with regard to behaviour. Improprieties with regard to dress. If a woman in health or in sickness,

at a play, or where there is no play, or in going to the house of the dead, through want of consideration does not dress as is the custom of the district; or if not having clothes she buys them for more than their value, in order that she may be conspicuous, and for the pleasure of wearing them; and having collected more than are becoming her station, dresses extravagantly night and day; and, concealing them from her husband, only puts them on with the view of surprising people, and being talked of for the number of dresses that she has; if she gets in debt to procure them, even to the selling of her children for slaves, or if she wishes her husband to wear inferior clothes to herself; a wife who acts in this way is said to be one who acts with impropriety in respect to dress.

Improprieties in regard to eating are these: If a wife eats before her husband; if she eats frequently without his knowledge; if she takes the best herself, and gives inferior food to her husband; this is one. Besides this there are three kinds of impropriety in eating; which are eating the usual and proper food to such an excess as to cause sickness; eating raw meat with the blood in it like a man; eating in an unusual way without regard to time or season, in the presence of many people. A woman who eats in these three ways, which are to be avoided, is a woman without fear or shame, and is said to be guilty of impropriety in eating. Many cups containing savoury food, sweets, astringents, bitters, pungents, acids, are said to be proper for men; if a woman lays out in this way, many cups, or all in one cup, it is excess in eating. Whether done openly in people's presence, or

privately without the knowledge of her husband, or with his knowledge, it is called impropriety in eating.

Improprieties with regard to men are these : If a woman puts on a smiling face to any one but her husband ; if she takes hold of a man's hand, laughs, and makes herself happy ; if she calls any man with a view to make friends with him, and asks men on passing and repassing to sit down ; if she, though not caring for female companions, seeks the society of men ; all these are considered improprieties with regard to men.

Improperties with regard to property are : If a woman puts things outside the house, in the garden, or in the verandah, which ought to be placed within, or things inside the house which ought to be out ; if although having little to spare, she expends much from ostentation ; if she makes large unsuitable presents without the knowledge of her husband ; if she places things in exposed places that people may see them, though they ought to be carefully put away ; if she is constantly making a display of her wealth to others, these are called improprieties with regard to property.

Improprieties with regard to behaviour are these : If a woman who ought to behave with proper reserve, on hearing the voice of other men (than her husband) or even without hearing voices, looks out of the door of the platform outside her house in all directions, never keeping her eyes or face still ; or if in going along the road, on hearing the voice of a man, or seeing him, she immediately turns her head and face to look at him, this is called impropriety in behaviour.

A man may not put away a wife who is guilty of any

or of all those improprieties ; he has, however, the right to chastise her with a thin bullock driver's wand, or spilt bamboo, on the loins, back, or the feet. If after one, two, or three, chastisements, she quietly lays aside her bad habits, and lives correctly, it is not proper to separate from her. If they do separate, it shall only be permitted on the husband giving her all she is entitled to. If after frequent correction she still continues her bad habits, let each take the property they had in possession at the time of marriage : let the husband take all the property acquired by both during the time of their living together, and let him put her away. If they have no property, he shall not take her price ; he shall only have the right to separate from her. If her habits are those above detailed, and she wish to separate, contrary to the inclination of her husband, let him take all their mutual property, and let the wife pay him also her price ; so it is written. If there be any debts let her alone bear them.

The six habits, for which a wife shall not be put away, are these : 1st, drinking intoxicating drinks ; 2nd, having no order or neatness in her domestic economy ; 3rd, scolding her husband ; 4th, for getting benefits, if she reviles her husband in his absence ; 5th, if she is in the habit of going to other houses, and frequently sitting and talking there without reason ; 6th, if she be in the habit of standing in the door of the house without reference to the time of the day, and on hearing men's voices looking out and listening. A man shall not put away his wife for one or all of these habits ; but as it is laid down above let him correct her three times. If he continue to live with her ; if he cannot master her, and she continues her former habits, let the decision be

the same as above; let the law in both cases be the same.

If a man knowing a woman to be afflicted with disease or infirmity, shall take her to wife with a view of obtaining her property, he shall not put her away; let him employ physicians to relieve her from her disease and attend on her himself. If by the treatment adopted she is not relieved, let him take possession of all her property, attend to her carefully, and procure for her medical treatment until her disease is cured, or if she die let him bury her. He must not have connubial intercourse with her. If he take the property of his diseased wife, and without taking care of her, enjoy himself with another, let the head man of the district, or her relations or friends, take possession of all her property, animate and inanimate, and support her.

Concerning putting away a woman who addicts herself to low habits. it is said: If a woman without regard to the credit of her family, takes a paramour; or without the knowledge of her husband, habitually steals or conceals his property, it is not said the husband shall only cease connubial intercourse with her; her habits are bad; she has no regard to the honour of the family. For this reason let him take all her property and put her away. If after a husband and wife have lived together very happily, the wife shall take a paramour, and she have neither debts nor property, let the husband have right to sell her.

There are five kinds of anger towards a wife and children; they are these: If a wife acts improperly in any way, her husband should at first reprove with mild language, and take no further notice of it. If a child acts

in a way disrespectful to its parents, or speaks disrespectfully to them, it should be looked over for the first time; but children who do the same a second time, may be put to shame by not allowing them to enter the house, and refusing them food and clothes. If after this they shall repeat their offence, their hands and feet may be tied with a cord, and they may be exposed to the Sun; should they repeat the offence, they may be beaten with a part of a split bamboo; and if they shall again repeat their offence all the right of property they possess may be taken away; and if they still again repeat the offence they may be turned away altogether.

CHAPTER LIV.

An old man spake, and his son mocked him;
But a wise man who was near, said:
Look with reverence on a sacred ruin;
Mock it not, nor bring it into contempt.
Let thy father's gray hairs be venerated,
And bear with the infirmities of years:
He who doth not honour his Parent,
How shall he pretend to worship God?

Parent! I charge thee as thou lovest God,
Behave unto thy child with all reverence;
Happy are the parents who enjoy the veneration,
The filial piety and obedience of their children.

Amen! I say from the first it hath been ordained,

That the son shall stand in his Father's presence.
That he shall pay honour to his age :
And shall not turn his voice into shame.
So also of the Mother who bare him,
Who carried him in her warm bosom ;
Who satisfied his infant wants—
Accursed is he who shall cause her tears.

If a man after his marriage returns to his father's house, and for a space of three years does not provide for the clothing of his wife, she is, at the end of that period, free to marry another man. She is also free, if she hears nothing of her husband for six years, when he has gone out on a military expedition. But if he is travelling for objects of commerce she must wait seven years, and if from religious motives, ten.

When a husband dies without children, the wife shall have the whole inheritance. Before dividing a man's property among his heirs, the whole of his debts must be paid.

If a husband surprise a man in adultery with his wife, he may lawfully kill him ; but if he has time to fly, and has got as far as the stairs, the husband cannot lawfully kill him ; and if he does, he is guilty of his death.

When a husband sets out for distant countries, leaving in his house everything necessary for the maintenance of his wife, the latter may not leave the house to go to her parents. And if the husband upon his return find his wife living out of his house, he may have satisfaction by sentence of a judge, who may decree a separation for three years, or if the husband demands it, a perpetual divorce.

If any woman, on the ground that her husband cannot

give her costly gifts, or that he is ill-provided, or incomplete, shall, after communication with a rich man whose appearance she likes, dislike her first husband, and give herself to the other, if he knows her to have a husband, let the old husband have a right to take all the property of the new one. If there be no fault in the old husband, let the wife who goes off with the wealthy man have her head shaved in four patches to shame her, and let her be sold by her old husband.

If any young woman go out alone in the night, beyond the usual time for going out, with her bosom exposed, and no kerchief on, either on the road or between houses, without giving notice that she has occasion to pass, and a man shall kiss her, he shall not be held in fault so as to be punished criminally, even though she does not consent, and force is used; because she had committed a fault in leaving her house, her place of abode, at an improper hour.

CHAPTER LV.

These Judgments also did the Chief Judge pronounce:

A man who does not give himself up to the dominion of his covetousness, or of his anger, or of his folly, or of his fear, and who is intelligent—with such a man goods may be deposited. He must have the following seven qualities: he must have much property, be of good family, be a strict performer of his religious duties, a teller of the truth, he must not be a concealer or de-

stroyer, he must be prosperous and happy, and he must be held in general respect. With any man who is remarkable for any of these seven qualities, goods may be deposited. Nevertheless, if he be covetous, vindictive, a coward, or a fool, or any of these four, goods shall not be deposited with him. Only when the four opposite qualities are possessed by a man shall property be deposited with him.

When property is deposited, there must be witnesses; there must be witnesses also when it is returned to the depositor. When the depositors and receivers, or their lawful representatives, are all present, let the deposited property be returned and received. Hear a case which is in accordance with this.

In former times seven priests came from a distant country to exercise their calling of wandering mendicants, and took up their abode in the house of the king's gardener. By begging they obtained six hundred pieces of silver, but as this was not one hundred for each, they made it up into a bundle and deposited it with the gardener's wife, saying, This is the property of us seven; let it be only given up when all seven are present. The gardener and his wife bound themselves in a firm promise that it should be so, and the seven priests went away. One young priest left his shell in the gardener's house, pretending to have forgotten it. When they had gone a little way, he said, Wait here, I have forgotten my shell; and returned. When he reached the house, the gardener asked the reason of his return. He said: Friend gardener, my friends say we may or we may not return here; our property had better go with us, and they have sent me to bring it. I have come by their direction; make haste

and give it to me. Thus he demanded the money. The gardener saw the six priests stand waiting; and they, under the impression that the young priest had forgotten his shell, waved their hands to quicken him. He said, Friend gardener, see, my friends wave their hands to hasten me; make haste and give me the money. Thus he said; and the gardener and his wife, seeing the other priests wave their hands, believed what he said, and hastily gave him the bundle that had been deposited with them, and he having taken it, walked quickly away. The six priests seeing him coming, did not wait, but walked on. He pretended to make great haste, but having left the course of their journey he hurried away. The others not seeing him coming, went back to the house of the gardener, and enquired thus—O friendly gardeners! did not the young priest come back here? The gardener replied: My masters, the young priest came back and said he had been sent to make haste and demand the money; and as ye waved your hands to him, we believed him and gave him the bundle, and on receiving it he went away. When the priests heard this, they said, We did not send him back; he said he had forgotten his shell, and returned to bring it. Did we not say, the silver only should be given up when we seven were present? Is not this true? and with these instructions did you not consider if it would be right to give it up to the young priest alone demanding it? So with this they went before the King, aud sued the gardener. When the King saw the gardener and the priests come: What have you to say?—thus he put the royal question. The priests put the case to the royal ear thus: O exalted King and ruler! we seven priests came from a far country and

lodged in the gardener's house. By begging we had obtained six hundred pieces of silver. As there were not one hundred pieces for each, we deposited the money with the gardeners, under an agreement that if we seven were not present, it should not be given up; yet, when we were not present, they gave it up to the young priest deceitfully demanding it. Had they any right to give it up? That we may receive our property from the gardener is our business. The gardener and his wife replied: Our lord and king! the priests said, when they deposited the property, when we seven are present, give it, and went away. When they had proceeded a little out of ear-shot, the priests stopped, and waiting, sent back the young priest to bring the property, saying, we may or we may not return here; the young priest returned, and seeing the others wave their hands to quicken him, your slaves gave up the money to the young priest. Nevertheless, the priests wish to obtain an order that the money may be restored to them. Thus the gardeners represented to the royal ear. Having heard these representations, the King gave his royal order: When the priests deposited their property with the gardeners, they said, when we seven are present, restore the property; if we are not all present, do not; and the gardeners have given it up to the young priest alone on his falsely demanding it. The gardeners did not understand that it would have been proper to go where the six priests stood, and there to give up the property. Let them make good the property of the priests. Thus the King gave his royal order. The gardener and his wife not being able to restore the property to the priests, became their servants, and worked for them by turns. After a length of time, the gardener's

wife had a daughter. When she was about twelve years of age, she inquired thus: Whilst others are the servants of only one master, how is it that my father and mother are the servants of six priests, working one day for each by turns? Her mother and father told her both sides of the case, and she said, From this day do no more work for the six priests. Hearing these words, and taking their daughter's advice, they refrained from doing any more work. They anointed her with turmeric, dressed her in fine white clothes, and putting on her some ornaments, took her before the King, and there she represented as follows: My lord King! when the seven priests deposited their property, they distinctly said, when we seven are all present, give it up, and now only six of them demand it. Your slave wishes to try the cause in your royal presence. Let four stanzas left by the sages of old have the royal consideration. She then repeated them:

My lord King! the weak man's strength is the King;
A child's strength is crying;
A bird's strength is the expanse of the heavens;
And a fish's strength is the water.

My lord's slaves are weak, and beg my lord in his strength to lend us six hundred pieces of silver to enter this suit. When we have gained, let the royal bounty be recalled, and take back the six hundred. The King having placed the silver in her hands, sent a royal order for the six priests to attend. When the gardener's daughter saw that they had arrived, she went into the royal presence, and with bended knees and her joined hands raised, she thus represented, O most excellent King! who art an incarnation of the god, and most rich

in all scientific attainments, when these priests deposited the property they said, when seven are present only let this property be given up. As this is the engagement, we should not now give it up to six. When the seven are present we will give up the property. The King heard these words, and said : What the gardener's little girl says is true ; when the priests deposited their property they agreed that it should only be given up to seven, and without the presence of seven it should not be given up. As this was the original agreement, when the seven are present let it be given up. Thus the King gave his royal order ; and as the priests could not get the seven present they did not get the silver, and lost their cause, and the gardener and his wife, by the favour of their little daughter, were released from their bondage to the priests. Then the little daughter said, O lord of chiefs ! take note of this. Then all the chiefs, lords and ministers said : This young woman is wise beyond compare, and learned in the laws, and puts a case with the greatest skill. So they all made her offerings of their head-dresses and other things, and she, having weighed the six hundred pieces of silver, said, By means of my lord's favour, we have entered our suit with this money, and gained our cause, and we again become the royal servants—so she returned the money to the King. To this the King made answer, Because this little woman is learned in the law beyond all others, she is most fit and worthy to be made queen. When she is associated with me, the country will increase in wealth and happiness. So he ordered the propitious ceremony, and preferred her to all his other queens. From this, know that the receiver of deposited property should only give it up when all

those who deposited it come for it, and it should be counted over most carefully.

If the deposit be admitted, but a bad article have been substituted for a good, a small for a large, a long for a short, and the receiver shall declare them to be the property originally deposited in the presence of witnesses, and the owner shall deny it; and if it be proved that the original property has been sold, secreted, or given away, when one portion is discovered the owner shall have not only that but all that was really deposited.

In former times a Rahan had a disciple called Yahoola, with whose mother he deposited a sealed packet of gold. She, having taken out the gold and put in lead and copper, replaced the seal as before, and put the packet back in its place. After some time, when the Rahan asked for the gold, she gave him the packet sealed as it was. When he reached the convent he found no gold, but only lead and copper. He was disturbed in his mind. When I deposited it, he reflected, I had no witness; if I go to law with her I can do nothing. How shall I make a case of it? The pure gold that I deposited has been concealed somewhere, and this lead and copper put in its stead. Gold does not change into lead and copper, but I will act as if it did. So he got a monkey, and called it Yahoola. By habit, when Yahoola was called, the monkey came. He then concealed Yahoola, put the monkey in his place in the convent, and caused his parents to be called. When they arrived, he called Yahoola, and by the force of habit the monkey came to its master. When the parents saw the little monkey they said, where is our son Yahoola? The master answered, My people's son has become a monkey. Is not this he? When they

heard this they said: We placed our son with my lord to be instructed in knowledge and wisdom; our son Yahoola was a true man: how can a man become a monkey? The master then said: The money which I deposited with my people was pure gold; why should that become lead and copper? As that was changed, cannot my people's son Yahoola change into a monkey? Thus they argued, until a man wise in the law decided. The parents placed their son to be instructed in wisdom and knowledge: he ought not to become a monkey; let him again become a man. The Rahan deposited pure gold in the hands of his people, thinking them honest: it has become lead and copper, which it ought not to have done. Let the lead and copper become gold. Thus he decided, and accordingly they had to return the pure gold, and the owner having got it, sent away the monkey, and saying, Yahoola from his state of monkey is again become a man, he restored him to his parents.

CHAPTER LVI.

THESE Laws did the Chief Judge declare:

There are seven kinds of right to land: the seven kinds are these. 1st. Lands inherited from forefathers; 2nd, lands, the possession of which has been obtained by purchase; 3rd, lands allotted by the land measurer, writer, or superintendent of forests; 4th, lands which have no owner, and have been cleared from the forest; 5th, lands received in gift; 6th, lands received in gift

from the King; 7th, lands which have been worked with the knowledge of the owner for upwards of ten years without his stopping or preventing the working of them. Besides these seven, there is no other way of being owner of land, and these should be known to all.

The six persons who ought not to be set on foot or encouraged to do an act are these: 1st., children who have not come to years of discretion, who are under ten years; 2nd., a person who has not the control over his own mind, or mad person; 3rd., a woman who ought not to be with child, but who is so; a woman with whom men will not associate, but who has been put to shame; 4th., a person who has behaved most offensively towards another, and who is in dread of punishment; 5th., a person who endures oppression from another; 6th., a person who is sorely diseased. If any one of these six persons has put a rope round his neck, and is about to hang himself, or to throw himself into a ravine or chasm, or into a well, or from a precipice, or into the water, or into fire, or to cause a venemous animal to bite him, or put himself in the way of an elephant to be trampled upon, or of a tiger to destroy him, or go about to cause his own death in any other manner, and any one shall see or hear of this, and it being his duty to prevent him, shall say to him that his intention is good; and if, according with this saying, he shall do the intended act and die, the person who said as above shall be held not guiltless; let him pay one-half of three times the price of deceased's body as compensation.

There are five cases in which a claim, though originally good, is lost or foregone:

1. If a man without asking leave of the owner, or

hiring his land, shall, with his knowledge, cultivate it for ten years, and the owner shall then claim it, he shall not recover it; let it be lost to him. Why is this? because the person in whose possession it was, has had it so for ten years without leave obtained, or rent paid for its occupation.

2. If a creditor shall live in the same village or district with his debtor, and shall not demand payment till after the expiration of ten years, if it be then demanded and proved, let the principal be paid, but the interest the creditor shall not recover; that he must forego. Why is this? because at the time of borrowing the money it was certainly understood that it should be repaid, principal and interest. The principal shall not be foregone, but the interest, as is was not demanded for ten years, from the negligence or idleness of the creditor; that he shall not have; he must forego it.

3. If a bought slave shall live in the same district or village with his master without being employed by him for ten years, let him be released from his condition as a slave; but the master shall not forego the original sum paid; let the slave pay that. But all money lost by his ceasing to work, and all the children born after he paid the money to his master, shall be foregone, and shall be free. Why is this? on account of the length of time he remained unemployed.

4. As regards duties or imposts levied by the governor or headman, if they be collected by one for ten years, and another shall then demand them on the ground of being the person properly entitled to them, and that the person who levied them had no right to do so, he shall not recover them; let the person who has collected for

ten years keep them. Why is this? because the long silence is equivalent to consent.

5. As regards inheritance, on the death of parents and partition of their property, if any of the heirs, being called, shall not attend, if his residence be not at a very great distance, and there be no great difficulties in the way to prevent his attendance, if after the expiration of ten years he shall come and demand his share, he shall not obtain it; it must be foregone.

When a monarch bestows lands, or creates a charge in favour of any one, he shall, for information of future good monarchs, put it in writing, either on cloth or copper, putting his seal thereto. He shall inscribe the names of his ancestors and his own, also the donee, the extent of the gift, its description by boundaries, also the date—all this shall be authenticated under his hand.

Whoso fabricates a royal grant, be it for much or little, or sets free one who has kidnapped a woman, shall pay the highest fine.

Where there is a dispute about boundaries, the neighbours of the disputed land, old men and the like, cowherds, cultivators of the soil close to the disputed boundary, and all whose business is in forests, these shall determine the boundaries as they are indicated by elevated ground, by charcoal remants or burnt fuel, by husks of rice, by trees, by a causeway, by ant-hills, by depressions of the soil, by bones, by memorials, and such like. In the absence of any persons having knowledge of the matter, and of any indicatory signs, the king shall mark the boundary.

If one sees his land in the possession of another, and

says nothing, it is lost after twenty years; moveables after ten years.

Acquisition by title is stronger than possession, unless this has come down from ancestors; but acquisition by title is of no avail without possession for a short time.

If one, holding by title, have it questioned in a court of justice, he must establish it by proof; but not so his son, nor his son's son—in their case possession is of greater weight.

If one whose title is questioned die, pending the suit, his heir must establish it by proof; in such case possession without title will not avail.

CHAPTER LVII.

THE law, when property, which ought to be treated as an inheritance, but which has not been divided as such, shall be given to the person who deserves it, is this: if the parents who are rich give all their property to their children or grand-children, and these children do not support them, after having obtained the property, let the property be taken back as it was given, and let the person, whether relative or stranger, who supports the parents, have the whole. The following is the precedent on which the stranger receives the property in this way: Entsia, the wealthy, had much property, the whole of which he gave to his children, and trusted to them for support; after a time, his daughter-in-law, the wife of

his son, from her covetous disposition, failed to support him, and he fell into a state of destitution. When the King was journeying through his dominions, Entsia took a staff and begging-pot, and affecting to beg, posted himself at a place where the King could see him. The King enquired of his servants who it was begging with the staff and begging-pot, they reported to the royal ear that it was Entsia, the wealthy. When the King heard this he returned to the palace, and on his arrival sent for the wealthy man and questioned him, who stated truly what had occurred. The King then sent for his sons and daughters, and on questioning them they told him the same story, on hearing which he said, The children are neglectful of their parents, and having taken much property do not support them. Saying this, he took all the property from the sons and daughters-in-law, and supported the wealthy man himself; and at his death the sons and daughters-in-law did not inherit his property. Poeple who have property taken under a pledge to support the donor, and who not do so, shall not inherit the property they may, by consanguinity, be entitled to; as the King supported Entsia, and inherited his property, so the person who actually supports another shall inherit the property without reference to who he may be.

A father when making partition of his own self-acquired property, can divide it among his children as he pleases; either giving to the eldest the best share, or in such wise that all share equally.

In making division among several grand-children regard should be had to the respective portions of their deceased parents.

If a man depart this life without male issue, his wife.

his daughters, his parents, his brothers, the sons of brothers, others of the same blood, kindred more remote, a pupil, a fellow-student, these succeed to the inheritance, each class upon failure of the one preceding. This rule applies to all cases and persons.

An impotent, a cripple, a madman, an idiot, one bilnd one incurably diseased, and such like, are to be maintained, but do not share in the inheritance.

What has been given to a woman by her father, her mother, her husband, or her brother, or received by her before the nuptial fire, and such like, is her own absolute property. If she dies without issue it goes to her husband; if with issue, then it goes to her daughters; if she has been divorced, then it goes to her parents.

A woman has not to pay a debt incurred by a husband or son, nor a father the debt of his son, except such debts be incurred on acoount of the family.

The law for the partition of property recovered from a thief, between the owner and the person who recovers it, is this: If the property is recovered from the thief by another person in the absence of the owner, it shall be divided equally between the owner and the person who recovers it. If there be many owners to the property, and those who recovered it be few, let the owners pay according to the amount of their property, and divide the amount amongst those who were present at the capture.

The two laws for the partition of property buried in the earth, over which no watch was set, when the owner discovers that it has been dug up by another person, and describes it correctly, are these: if a person who has buried treasure in the earth, and placed a watch over it,

shall hear that some other person has dug it up, and shall prove that he set a watch, and that it was from the temporary negligence of the watch only that it was obtained, and shall be able to give a correct account of the articles, gold or silver, their form, number, whether they are rings or precious stones, of all that he can give a correct account, let him have one-half, and the person who dug it up the other. Why is this? because the watch was negligent. When no watch is placed, and the owner does not pay much attention, and another person digs up the treasure and the owner, admitting that there was no watch, declares that he is the owner of the property, and it is proved that he is so, let the property be divided in the same way as in the last section. If the owner be not known at the time the property is dug up, and the King hear of it, let him have one-half, and the finder the other half; it is also laid down by the order of Kings that their share shall be only one-tenth. If the person who finds treasure, does not at the time of finding it, report to the chief magistrate of the place or to his neighbours, knowing that the treasure was buried there, and that the owner had no heirs, he shall give up the whole to the King, and receive only one-tenth. If the owner shall have placed a watch, and any one shall furtively dig up the treasure, let him be punished as a thief.

In case of misfortune, when the owner of the property being unable to save it, is on the point of losing it, and another person assists him in saving it, the law for the partition of the property saved is this: if any one shall embark his merchandize in a boat, and the boat shall sink, let any person who shall save any of the property have one-half, and the owner the other half; one-third is

also laid, as being a salvage. If a boat sinks, and the owner is unable to get it up, but leaves it with a mark, and any other person shall go and raise it, as the owner had marked it, let the salvor have one-tenth share; if he conceals any of the property that was in the boat, let him be punished as a thief.

If a surety be compelled by process of law to discharge the debt, the principal debtor shall reimburse him double the amount paid.

If any settlement have been mutually come to between debtor and creditor, a written instrument, signed by both parties, should be drawn up in the presence of witnesses, and be signed by them.

An instrument entirely in the handwriting of the party is to be received as proof, although it be not witnessed, unless procured by violence or by fraud.

The authenticity of a written instrument which is doubtful, is to be ascertained by comparison with other documents in the handwriting of the party, by enquiry into the probability of its having been obtained, and the mode of its preparation, by observation of any marks, by enquiry of the relation in which the parties stand to each other, and how the matter came about.

As often as the debtor makes a payment, either he shall write an endorsement to that effect on the document, or the creditor shall give a receipt under his hand.

When the debt is paid the debtor shall cause the document to be torn up, or shall have another prepared, namely, a discharge. If the debt was acknowledged before witnesses, its payment should also be before witnesses.

A debt which is acknowledged, or which is incurred by

her jointly with her husband, or which is incurred by herself solely, must be paid by the wife.

He who takes the property of one who leaves no capable son, shall pay the debts ; so he who takes the widow ; also that child whose paternal estate no other has appropriated, and who is capable of inheriting and managing property ; and if one die without any child then whosoever succeeds to the property.

If a creditor shall demand a debt, which the debtor denies, on a written engagement, with the names of witnesses, let them be sworn and examined. If it be proved that the money is due as stated in the engagement, let the borrower pay double the amount, and also be fined. If the witnesses depose that they know nothing of the transaction, let the plaintiff pay the defendant the amount demanded, and let him also be fined.

If any one shall buy rubies, gold, silver, copper, iron, any kind of piece goods, or rolled goods, paddy, sesamum, cotton, oil, tobacco, tea, buffaloes, oxen, horses, elephants, or anything used by man, promising to pay on a certain day or month, and if he shall not pay on the day agreed upon, the debt shall only be liquidated on payment of double the amount originally due.

If a person has a debt of ten baskets of paddy due to him by another, and shall seize a cow, which in process of time has many calves, if the debtor shall claim the cattle, and offer to pay for the paddy, and the creditor shall decline to receive it, saying that he will keep the cattle that have been produced by the cow while in his possession, let the ten baskets of paddy be paid, and let the owner of the cattle take them.

Where the lender is poor and the borrower is rich, if

the whole claim of the poor creditor be substantiated, let the rich debtor pay principal and interest before the court then sitting.

If the creditor be rich and the debtor poor, and the claim be established and admitted by the debtor, if he shall plead that he cannot pay, and it be true that he is unable to pay, let him give the security of trust-worthy men, let the creditor make him a further advance, with which let him trade, and pay the whole sum, principal and interest. If he cannot furnish the security, and have not the means of paying, let it be according to the ancient laws and customs. If the whole of his property be taken possession of, and do not cover the amount of the debt, his creditor shall have no further claim. Let what he has done be a final settlement.

CHAPTER LVII.

THERE are four reasons for not purchasing property, animate or inanimate; which are—1st. If the price fixed be below its value; 2nd. If the buyer is aware that the ownership of the property is disputed; 3rd. If the article be not seen, whether it be near at hand or at a distance; 4th. If the owner of the article be in confinement or under restraint. Under these circumstances, though the bargain be public and in the presence of witnesses, it shall confer no right on the purchaser. If the article may have been formerly of great value, and there be none of the above countervailing reasons, the market price at the

time must be considered. Even if it be a ruby sold for one measure of rice, if it be the price at the time, let the purchaser have a right to the property.

It is the nature of a thief not to work that he may be dressed and have food like other men; but by reason of his indolence, he contrives the appropriation of other men's property to support his existence. Such men are hated and detested by all, from the king downwards. With what may this offence be compared? With fire, the poison of a serpent, the poison of an arrow; These are only suffered in this stage of existence; but a thief through all ages, till he obtains Niban, suffers the pains for his offence. If Teachers or Priests receive offerings of stolen property, they become participators in the theft. For these reasons, that vile, degraded, foolish thieves may not steal, good men should repeatedly warn and instruct them.

There are four punishments for habitual thieves. In one case those who should make restitution should be caused to do so. Those who have deserved death should be executed. A thief who steals singly should alone be caused to make restitution; when many have stolen each and all should be punished according to their fault. These four punishments should be inflicted.

He who seizes the property of another violates the great Law of Truth; for, by his seizure, he in effect asserts that it is not the property of that other, but is his.

Power, fraud, and the strong hand confer no right; neither does law, if it be against justice. They may indeed continue to a man what he has justly gained, but he never is the true owner.

When thou passest by another's splendour, cast down thine eyes and look not in; mayhap there may be something there which thou mayest covet, and thus shalt thou sin in thine heart.

Men stealeth not with his hands only,
But he frequently commits a theft with his eyes.

If a man steal property, animate or inanimate, and being unable to pay compensation, becomes a slave to the owner of the property; let him be so only for the term of his life; his children at his death shall not be taken as born slaves; let them be free. When the owner of the property shall die let the thief serve his wife and children; only at his death shall the thief be free.

One who knowingly supplies a thief or a murderer with food, shelter, fire, water, counsel, implements, or money, incurs the highest fine.

Capture of a thief by the officer is warranted by his possession of the property stolen, or by traces of him; also by his having been an offender previously; or his being an inmate of a house of ill repute.

Whoever declares false weight, or avoids the place where custom is levied, shall be made to pay eight-fold; so he who fraudulently buys or sells.

If any one play with false dice, or cheat, the monarch should have him branded and banished.

Blessed is he who, having no child of his own,
Adopts some chosen child of another;
To be the heir of his inheritance,
To save his spirit from selfishness.
Let him choose an heir by a public ceremony,
To be the adopted of his home and fortune;
As if he were a veritable father:

As though it came from his wife's bosom.
This shall be a holy obligation,
Most beautiful in the eyes of Heaven :
To be departed from never on the earth,
To be registered in the Books of Heaven.

In any city, town, village or hamlet, if a person, with the knowledge of its parents, shall take and bring up a child that can put on its own clothes at three, five, or seven years of age ; and, if after they have so brought it up, its parents shall say they wish to have it back, let them pay one-half of its price, and take back the child.

If a man has children by his wife, and shall publicly state his intention of adopting the child of another person, and shall take and support the child openly, the two laws for the participation of the property are these. If the child being a notoriously adopted child, shall not live with the parents who adopted him, but shall publicly return at the age of puberty, and live with his own parents, or shall marry and live separately ; he shall have no share in the property of the parents who adopted him ; let him only have what may already have come into his possession. In case the adopted child shall live with his adopting parents, and they shall die, let him share as eldest, second, or younger, according to the true child of the deceased. If it be of the same age as the eldest child of the adopting parents, or as the second or younger, it shall share equally with them. Why is this ? because a child so publicly and notoriously adopted shall not return and share in the inheritance left by his own parents.

If two children under the age of ten have fought and

wounded each other, there is no fault; or, if they die, it is their fate. Why is this? because they are not capable of reflection, or arrived at years of discretion; let the parents pay the funeral expenses. If such a child not of age to be responsible shall set fire to a house, or other property, let the parents replace all that is destroyed.

If a mad person assault or kill a sane person, as he had no control over his own disposition, there should be no punishment—he should not be put to death. But if he has relations who ought to have put him in restraint, and any one is killed by his hand, they must make restitution to the extent of the injury.

The king of a certain land went into the forest and encamped near a clearing and garden; he sent round the gong and proclaimed that, if any of the royal followers took anything from the garden, they should be severely punished, and so they obeyed the proclamation. But in order to satisfy his own mind that they did so, the king went into the garden at night and alone; the owner of the garden was there, and asked him if he had not heard the proclamation of his royal master. The king replied, I am the king of the country, and have come to see whether or not my orders are obeyed. The owner of the garden rejoined and said that the king of the country would come with officers and attendants, and that he did not believe him; and thus, not knowing the king, he beat him with a stick until he died, and he covered up his body in a cucumber bed. When the lords went that night to wait on the king, they did not see him, so they went into the garden to look for him. The owner of the garden told them not to come there; that the king had issued a proclamation, and that that night a man had come

in and been killed by him, and he had covered him up with leaves. On hearing this the lords looked, and said, It is our king; if the men and officers of the army come to know this, they will be stricken with fear, and if the kings of other countries hear it, they will attack and destroy ours, and our enemies will be numerous. So that it might not be known they buried the king, and giving the owner of the garden his ornaments they said, You are a proper person to be king. He refused and said, I will not be king. The lords threatened him, and he then consented. The queen and lords had all agreed, but afterwards some lords began to rebel; but were subdued; and so they obeyed the king evermore. From this learn that it is not proper to rebel against a person who by his merit has risen from a low to a high station. Learn also from it that when a man goes where he ought not, and meets with misfortune or death there is no blame.

This is the law whether a gift may be taken back or not. A man can only make a gift for one of six reasons: first, gifts made with a view to advantage in a future state; gifts made from affection; from fear of misfortune; from folly; gifts made to obtain instruction; and gifts from lustful desire.

As to the first, property given with this view should not be demanded back again. Why? because it has been consecrated to heaven and sacred purposes.

As to the second, gifts made from affection may be recovered when the affection which has prompted them has ceased; that is, when the actual thing given has not been lost or destroyed; if it be so, the person making the demand shall not obtain it, and he shall be scorned of the people.

Gifts made through fear may afterwards be taken back by force, and people will not scorn the recoverer.

If from folly the giver did not know whether the gift could be made with propriety or not, and shall afterwards demand it back, he shall have only one-half. Why is this? Because he being a fool made the gifts in his folly.

As regards gifts made to obtain instruction in science; if the giver have been taught a science or a craft, and have acquired a knowledge of it, it is not proper to demand back the gift; and if it be demanded back it shall not be obtained.

Of gifts made from the strength of lustful desires as the thing is a bribe to obtain an object secretly, if intercourse has taken place with the receiver of the gift, let all right to the gift be lost to the giver. If it do not take place, and the transaction be made known, let him forfeit one-half on account of the disgrace. This is the law as to whether gifts may be reclaimed or not.

CHAPTER LIX.

This is the law regarding herdsmen:

If the owner of cattle shall make them over to a herdsman, let the herdsman make himself acquainted with their appearance; let him know where grass and water is good or bad, and having looked out for pleasant or unpleasant pasture, let him know that it is proper to herd them in the pleasant places; let him also know the districts where water for drinking is to be found.

He should also know whether there are holes, narrow places, steep or sloping banks where the cattle drink. Let him keep an account that the cows, or bullocks, or calves, be not lost. Let him know when the cattle are sick, and what medicines to give them. Let him know also how to milk the cows, that the calf when it sucks may also have milk. Let him be a man who does not steal or conceal the milk, but who takes one half, and gives the other to the owner of the cows. Let him be a man who has a kindness for cattle, and who is able to distinguish when they have a sufficiency of food. To a herdsman who has these two qualifications, and tends his cattle in accordance, should they increase greatly by births, one in ten should be given. Though this is added, that, should he sell milk without the knowledge of the owner to the value of one tiṣkal, he ought not to share in the increase.

The herdsman shall at the close of the day give back the cattle in the same manner as they were delivered to him; if he be in receipt of wages, he shall replace such as have through his negligence died or been lost.

If gold, silver, copper, iron, rice, paddy, cholum, vetches, sesamum, cotton, oil, tobacco, or any other thing in use among men, be borrowed on one engagement by a number of persons, eight, nine, or ten who have need of them; and, if some of them die, or are not to be found, let those who remain, pay principal and interest. Why is this? because they took the article on bond in common.

If one lend money to a woman knowing her to be a man's wife; if the husband shall, as soon as he knows the fact complain, neither principal nor interest shall be paid; let them be lost to the lender. But if the wife

shall borrow the money with the knowledge of her husband, and they shall both make use of it, let it be paid

Children, grandchildren, or greatgrandchildren, even though they do not know that debts were incurred by their grand parents, shall pay principal and interest. If the creditor can prove the debt by witnesses, and the children have received any portion of the inheritance, they shall not plead that the debt was contracted by their grand parents, who are dead; let them pay in proportion to their share of the inheritance. If the grand parents and grand child are living together, if without their knowledge he shall incur a debt, if they were concerned in the matters in which the money was expended, and this be proved by the creditor, though the grandson be dead, let the grand parents pay the debt, principal, and interest. If the creditor can only prove the debt, but cannot prove that the grand parents were concerned in the matter or thing in which it was incurred, let them only pay the principal.

There are three kinds of debts incurred by parents which the children shall be caused to pay whether they are aware of their contraction or not. If a debt can be proved against a father or mother by witnesses, even if the children be living separately, let them pay principal and interest, according to their ages, and their share by law of the inheritance. In another case: if the inheritance be not divided among them, there shall be no distinction of ages. If some with their parents, and some separately, and the debts were incurred for food, let the children who live with their parents pay two-thirds, and those who live separately pay one-third; but, if the debt be not incurred

for food, but on account of land or other goods, the children living with the parents shall not pay two-thirds; let them only pay according to their lawful share of the inheritance.

If a master in causing an unredeemable slave to work, beat or stab, or cut him with sword or other instrument, so that he die, being an hereditary slave, there shall be nothing paid in compensation; but let the master be punished criminally. Nevertheless it is said that, if the instrument was not such a thing as ought to have caused death; if the slave was doing wrong, and the master corrected him with a switch, the palm of his hand, his elbow, the bight of a rope, and he died, it will not amount to a wilful manslaughter; he shall be free from the criminal punishment.

After the master of a slave has taken the price of his redemption, and said before witnesses that he did not wish to keep the slave, and the slave shall have gone to live in a house of his own, by his own hearth, it is improper for the master to say: that man was once my slave; if he does say so, let him be punished criminally.

If a person be beaten without witnesses, the case shall be tried by marks, probabilities and public report; not, however, without some suspicion that the marks may have been falsely contrived.

Whoso fails to complete the cultivation of a field which he has partially ploughed, shall be made to pay to the owner the value of the expected crop. He shall complete the cultivation by means of another.

Though an apprentice have attained a knowledge of his art, he shall nevertheless remain in his master's house

for the stipulated time, receiving from his master maintenance, and giving up to him his earnings.

Where work contracted for by two cannot be proceeded with by the two, the one who has to abandon the work shall be paid according to what he has performed; but, if practicable, the original contract should be carried out.

A man may seize anything belonging to himself which another has sold. The purchaser incurs blame if he have bought secretly; and if he bought from a doubtful man with secrecy for a small price, and at an unusual hour, he may be accounted even as a thief.

If one obtain property which he afterwards discovers to have been lost or stolen, he should cause the taker of it to be secured; should time or the place not permit of this being done, he must himself restore the property to its owner.

Upon his producing the seller he, the possesser, is himself cleared; the owner takes the property; the monarch gets a fine, and the defrauded purchaser the value from the seller.

The acceptance of a gift should be public, especially of immoveable property. Whatever may be lawfully given, or contracted to be given, shall not after gift be resumed.

CHAPTER LX.

THE highest fine is imposed on those, who, although aware of the rise or fall in prices, combine to the prejudice of labourers and artists to create a price of their own.

For traders who combine by arbitrarily fixing an improper price to impede the traffic in any commodity, or to make an injurious sale of it, the highest fine is imposed.

He who, having received the price of any commodity, fails to deliver it to the buyer, shall be compelled to deliver the article together with damages for its detention; and should the buyer be from foreign parts, then the foreign profit should be added.

There may be a re-sale of goods sold, if the original buyer will not receive them. If loss arise from misconduct of the buyer, he shall bear it.

A trader who makes a purchase in ignorance of the rise and fall of prices, must not recede from his bargain; if he do so, he shall be fined a sixth of the price.

Traders who carry on business jointly, shall share the profits and losses, either in proportion to the capital brought in by each, or according to the contract between them.

Let the partners of a man who acts dishonestly exclude him from any share of the profits. Let him who is disabled to act personally in the partnership business, act by the agency of another.

In a quarrel amongst relatives, when one has been killed, there shall be no fine; let the offender support

the parents, wife and family of the deceased, for life; and if he had debts, let him pay them and the funeral expenses. By these means he shall be considered protector of his family. But if he have no means, let him be punished according to the facts of the case; or sold for a slave, and his price paid to the survivors of the person whom he slew.

If any man shall drop and lose his property, and inquire of another if he has got it; if he has found it, and deny the fact, he shall have no right to a reward for the finding; but shall restore the property as he found it, and forfeit to the owner another article of the same kind or value.

If any one shall find a pot of gold, and deny it on being asked by the King, the King shall have a right to the whole. If he do not deny or conceal it, he shall have one half. If a slave finds a pot of gold, his master has a right to the whole. If children find one, their parents have a right to the whole. If a pupil find one, his teacher has a right to two-thirds.

If a passenger does not get out of the way, when a man is cutting down a tree, and he is struck or killed, there is no blame; he knew what was going on; but a warning not to approach must be given to a child under ten years of age. An idiot, a madman, a drunken man, and a man in his second childhood, if warning be not given, and they are struck and die, though they saw what was going on, the feller of the tree shall pay their funeral expenses, or remunerate them for injury. If he prove that he did warn them not to come near, and pushed them out of the way, but could not prevail on them to keep out of danger, he shall not be held in fault.

If a carter, having received his hire, does not cart the goods agreed on, or does the work with dilatoriness, he shall not have his hire, and shall return what he has received. If the goods be put on the cart by the carter, and are lost by the way, let him make it good. If he be attacked by robbers, and his cart and cattle, as well as the goods, be carried off, he shall not make restitution; let them be lost. If the cattle be not taken, but only what was on the cart, if it be known in the neighbourhood that robbers did attack him, he shall not make restitution; let him be free. If they be stolen in the daytime, he shall make them good. If he shall say they have been taken when they have not, and it be proved on inquiry that they have not been stolen, let him restore double of the same kind of goods.

If any one shall have drunk to intoxication, and shall in consequence set fire to the house or property of another, let him make good the whole loss, and let him also bear the criminal punishment as if he had done the act wilfully.

If any one, in clearing his own portion of the forest or jungle, shall set fire to it, and other people's gardens, old or new, their fruit, flowers, shall be destroyed by the spreading of the fire, let him pay the value of all property destroyed. If it was surrounded by a fence which was destroyed, let him replace it.

Bee-hunters in taking honey and bees-wax have no distinct hunting grounds, but they put a mark on the trees; and if a hunter see on a tree that bees are hived on, the bark peeled, the tree notched, marked with a cross, or tied round with a withy, and shall take the hive, let him restore two-fold all wax and honey that he is proved to have removed.

If any bee-hunter breeds or tends bees, without marking his trees as above, and a traveller in the absence of any mark shall unknowingly take a hive, he is not in fault; let him have a right to all he may have eaten. If he has taken the hive to another district, and the owner of it shall sue him, he shall not be held in fault; let him be acquitted. If the owner of the bees meet the traveller in the district where he took the honey, let the latter have a right to all he may have eaten, but let him restore to the owner all that is left, both honey and wax. If he admit that he took them unwittingly, and the owner of the bees still sue him, let the latter be nonsuited, and the taker of the bees be free from fault; but if the owner of the bees had requested the traveller to desist from taking or eating, and he would not refrain, let him restore double. These are the laws and customs of bee-hunters, and by them judges must decide.

O excellent King! ministers, judges, magistrates, and the heads of the people, must instruct and warn them that not only must great offences be put down, but that even small offences must be put an end to. They shall not say, Oh, the case has not come before us; let the people please themselves, and be satisfied with what occurs. Thus they may be negligent, and may care only to enjoy themselves. Know that throughout the whole succession of worlds, it hath been declared that cities and kingdoms are destroyed by enemies, who originally insignificant, have by process of events become great and powerful. As an illustration: In former times there was a great city, and the King of the city had a great Priest, whom he counselled by day and by night. One day when seated on an exalted place, the King and the Priest

were eating parched corn, mixed with honey, on a fair white cloth; as the King was helping himself, a drop of honey, as large as a mustard-seed, fell on the cloth; the King and the Priest both saw it, the King maintaining his dignity, did not wipe it up, and the priest, it being more immediately before the King, would not venture to stretch out his arm to do so. A fly came and ate it, but neither would move to drive it away; then a spider came and swallowed the fly, still, though they saw it, neither would drive it away; and after this a lizard seized and swallowed the spider, and even then neither drove it away. Next a rat came and swallowed the lizard, still, though both saw it, neither would interfere. Then a cat came and ate up the rat; then a dog attacked the cat, and the owner of the cat and the dog quarrelled, and still the King and the Priest did not interfere to put a stop to it, but continued thoughtlessly to enjoy themselves. The owner of the dog went to one of the princes, and the owner of the cat to another, and when both had collected a strong party, they came to blows; and then, though the King and the Priest and the Ministers tried to quiet the disturbance, they could not; and the strength of the parties increasing, the King, the Priest, the wealthy, and the poor were killed and destroyed, and thus that great city came to an end, as is well-known, all throngh a single drop of honey.

O Thou, whose streams are sacred,
Bathe me in their cool flowings;
Let the lotos-waves embrace me
Till my soul is one pure flower of light.
Reverence unto Thee, O Queen,
The Saviour who impellest the ocean;

O thou ever Sacrosanct,
May my soul repose at thy feet.
Source of joy! Mother most beautiful,
I cannot utter all thine excellence;
Those who trust in Thee, shall not see death;
Clothe me with heavenly knowledge.

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